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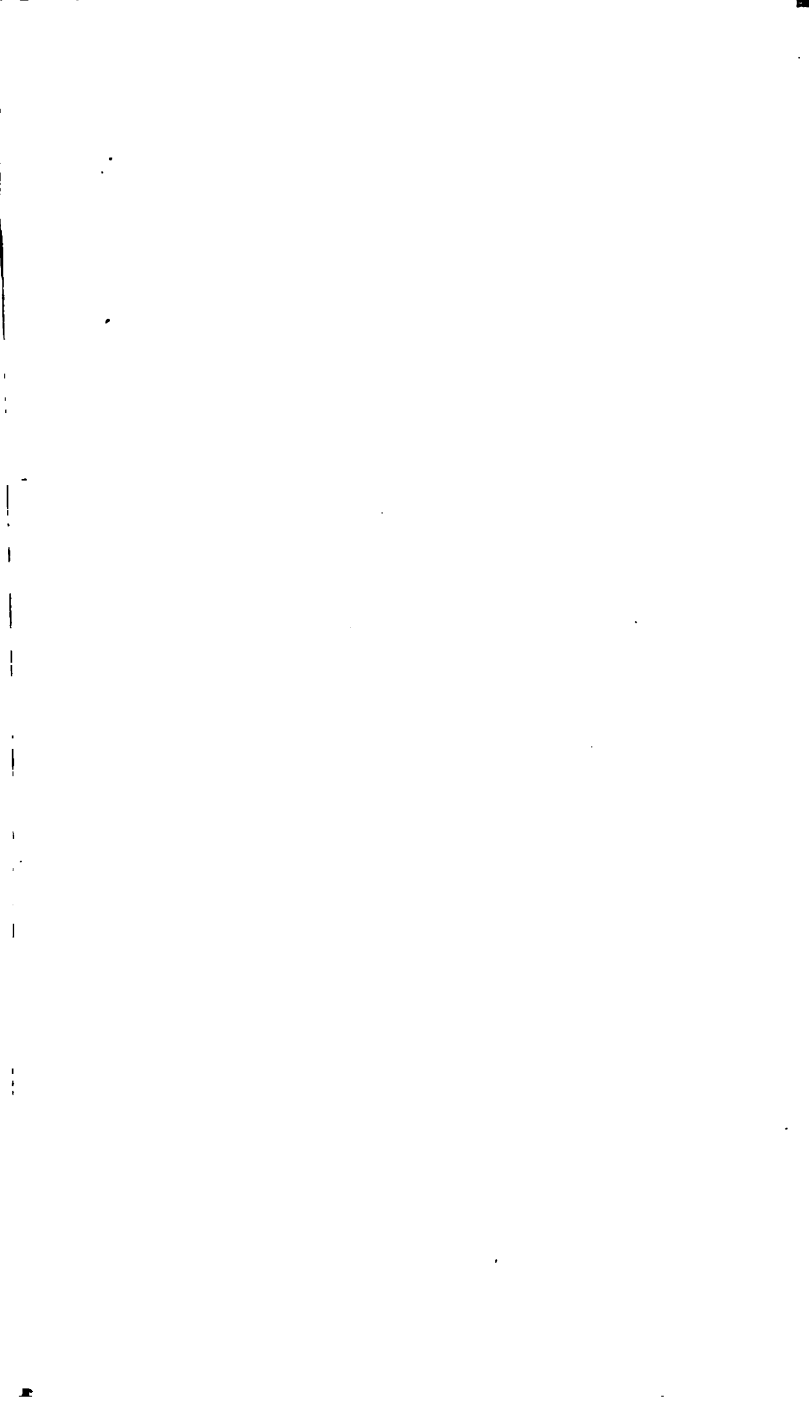
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LECTURES  
ON THE  
SCRIPTURE DOCTRINE OF  
ATONEMENT,  
OR OF  
RECONCILIATION  
THROUGH OUR LORD AND SAVIOUR JESUS CHRIST.

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BY THE LATE  
LANT CARPENTER, LL.D.

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"This is my blood of the new covenant, which is shed for many,  
for the remission of sins."

*Our Lord Jesus Christ.*

"He that spared not his own Son, but delivered him up for us all,  
how shall he not with him also freely give us all things."

*The Apostle Paul.*

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## PREFACE.

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THE subject of the following Lectures, is one which the Author considered of vast importance, and to which he devoted much research and thought. It was first brought before the public, in the course of his ministerial duties, in a series of Lectures, which he delivered at Exeter in the early part of the year 1817, and repeated at Bristol with additions in the following spring. He was soon after led to give to the whole question of the Atonement by Jesus Christ, a very earnest and deliberate consideration, in order to qualify himself for a review of Dr. Magee's work on that subject. The first part of his reply to Archb. Magee's 'Discourses and Dissertations on Atonement and Sacrifice', was published in 1820: and consists chiefly of an 'Examination of the charges brought by the Prelate against Unitarians and Unitarianism.' The Second Part was 'intended to be devoted exclusively to what was the Author's first object, which Dr. Magee also originally considered as the main purpose of *his* work', viz. 'an Inquiry into the Scripture Doctrine of Redemption.' 'For the remaining part', says the Author, 'I have made considerable preparation: and two or three months of tolerable

leisure would enable me to complete it for publication : but of this I have no prospect.' 'Two considerations have decided me not to delay the publication of the present part: the one is, that I fear I might otherwise be induced to hasten the Second Part too much: the other, that I wish to separate what will have fewer of the features of controversy from this volume, which, owing to the character of the work to which I reply, is necessarily marked with severe personalities.'<sup>1</sup>

This Second Part was never published. But the results of his laborious study were presented in a popular form in a course of Lectures, delivered at Lewin's Mead Chapel in the year 1823; of which five were new, and others were selected from his former writings. One of these was preached at Manchester in Dec. 1829: and a copy was then requested for the purpose of publication. Dr. Carpenter however declined acceding to the wishes of his friends, and stated that it was his intention to print the whole course to which this Lecture belonged.

Another course was delivered by the Author in Bristol in the spring of 1831, containing four additional Lectures. He then announced on a tract which was distributed after the service, that it was his intention to print the Lectures with notes, as soon as they could be prepared for publication. More pressing engagements, however, connected especially with the preparation of his 'Harmony of the Gospels', prevented the execution of

<sup>1</sup> Examination, &c. Preface, p. ix.

this intention.—Five of the Lectures were again repeated in the winter of 1836, when the same tract was distributed, and the same promise renewed.

Soon after this time, Dr. Carpenter began to prepare his Lectures for the press. He employed an amanuensis to copy portions of his MSS., and made various notes to assist in their selection and compilation. The Third Lecture (and this alone) he revised, and left almost in a completed state. But the unexpected call for a Second Edition of his 'Apostolical Harmony', again delayed the work : and he was not permitted to accomplish this object, on which he had set his hopes, more or less, for nearly twenty years.

The Lectures are now published, if for no other reason, in order to fulfil the intention of the Author which had been so often expressed. The last course, as delivered in 1836, has been taken as a model : but the Editor has freely availed himself of the materials contained in the fourteen Lectures, which his Father has left on the subject : and he has introduced, without hesitation, either into the text, or in the form of notes, whatever seemed most appropriate, from the various materials he possessed. His object has been, simply to carry out, to the best of his judgment, the plans which he knew his Father had formed. He has been obliged occasionally to insert a few sentences of 'connecting modification', sometimes in obedience to a note in the MS. to that effect. He has also in a few instances clothed in his own language a thought of his Father's, which was merely expressed in a few brief words. Here and there,

he has added a note of his own: but to such, he has always affixed his signature.<sup>1</sup>

With respect to the style, the Editor has little to say. Although it is more adapted to delivery from the pulpit, than to the close thought of the reader, and although he doubts not that his Father would have essentially modified it, yet he has not ventured to make alterations in it; except to curtail those repetitions which, though requisite in a course of Lectures delivered at detached times, are unnecessary when the reader has the whole work before him. What has already been said on the nature of the compilation, will perhaps account for the difference of style that may occasionally be observed in the same Lecture, where the caution and precision of Dr. Carpenter's earlier writings may be found in union with the exalted fervour and glow of affectionate veneration, which characterized his later compositions.

Although these Lectures display none of the abstruseness usually to be found in works on this subject, and exhibit a simplicity both of doctrine and of explanation which may appear remarkable to those who are accustomed to the intricate reasonings of divines, yet it must not be thought that the Author had neglected the exami-

<sup>1</sup> The hymns which are inserted in this Volume, are from the pen of the Author, and were sung after the Lectures. In the Appendix, No. 2 is taken from a rough draft found among his papers: but for Nos. 3, 4 and 5, the Editor is alone responsible. Nos. 3 and 5 are added for the benefit of those who wish to enter fully into the consideration of the question. No. 4 has been compiled, in consequence of finding from a note among the Author's MSS, that he intended to affix to his Second Volume a list of 'all the passages of any weight, referred to in the discussion, with occasional remarks.'

nation of these mazy labyrinths of theology. The notes in possession of the Editor, which cover twenty folio pages closely written in shorthand, and contain an abstract of the works he consulted on the subject, and of his investigation into the ritual of the Jewish Law and other parts of the sacred Scriptures, exhibit a mass of theological research which would astonish one who simply forms his opinion from the results, without having regard to the investigations by which those results have been obtained.

There are some, into whose hands this work may fall, who may consider that the opinions of those called orthodox have been unjustly represented ; and who may think that the errors exposed in the Second Lecture have long since been confined to the folios of past centuries. But it must be remembered, that as the Author does not represent his own opinions as the opinions of all the body to which he belonged, so he does not accuse all the 'orthodox' of holding the opinions which he condemns. These opinions however are unhappily *not* confined to the theology of past ages. For as long as the works quoted in pp. 26, 36, 45, &c. are commonly read ; so long it will be necessary for the lovers of Scriptural truth to lift up the note of warning, lest the ignorant and unwary should be led astray. See p. 57.

Those who look in the following Lectures for metaphysical discussions on the infinitude of sin, the necessity of an infinite atonement, and the nature of the Divine justice, will find that they have read in vain. Those who expect, from the known accuracy and learning of the Author, to meet with a minute and critical investi-

gation into various texts of Scripture, may perhaps be disappointed. And the mere controversialists, whose leading desires are to bring the words of the inspired writers into accordance with their preconceived notions of truth, may rise from their perusal without having their wishes gratified. But those who simply wish to know what the Scriptures really teach on one of the most important subjects that has ever occupied human thought, and what should be the influence of their teachings on the heart and life; will probably be interested and benefited by their study, even though they may differ from the Author in his application of the great principles of the Gospel. And it is to such that this work is chiefly commended. To those who love the truth, and are willing that it should make them free from the trammels of human authority; to those who are ready to seek for it even in the writings of one whom the Christian world has denounced as a heretic; to those who are desirous of finding the way of redemption, and, when they have found it, of walking with it with all their hearts; to the increasing number of true believers of every name who hold that 'faith which worketh by love'; this Volume is dedicated by one, whose desire it is to imitate the singleness of mind, the purity, and the spirituality of him who 'by sanctity of life, as well as by force of reason, persuaded men to believe and to exemplify the truth as it is in Jesus.'

P. P. C.

*Stand, near Manchester,  
August 29th, 1843.*

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**THE FOLLOWING ARE THE LEADING PRINCIPLES  
ADVOCATED IN THESE LECTURES.**

1. The gracious Mercy of the God and Father of our Lord Jesus Christ, is the sole origin of all the Blessings of the Gospel, and of all the means by which they are rendered effectual for the Salvation of Mankind.

2. The Blessings of the Gospel—its guidance as to Duty, its joyful and its fearful disclosures respecting the Future Life, its promises of Pardoning Mercy on repentance and newness of life, and its assurance of Gracious Aid in working out our Salvation—we receive through our Lord Jesus Christ.

3. By the all-wise appointment of God, these Blessings could be effectually conveyed, secured, and diffused, only by the Voluntary Death of Christ ; and therefore we, and all who receive them, owe them to his endurance unto death, even the death of the Cross, for our Salvation.

4. For this act of obedience and love, God raised him from the dead, made him Lord of the dead and the living, empowered him to carry on the work of Salvation, and appointed him to raise the dead and to judge the world.

5. Our Saviour's self-devoting sacrifice of himself, was a means of conveying the blessings of the Gospel, peculiarly adapted to affect the hearts of men, to lead them to receive those blessings, and to bind the Gospel to the heart.

6. The *power* or *disposition* of God to pardon sinners on repentance, was not affected by the Death of Christ ; nor is the *exercise* of his Pardoning Mercy, except so far as sinners are brought, by means of that event, into a state in which God can, consistently with his Holiness and his Justice, grant them his mercy and his grace. The *operation* of Christ's sacrifice of himself, is on *Man*, not on God.

## LECTURE I.

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### NATURE AND SOURCE OF GOSPEL SALVATION.

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Christian Brethren,

I have undertaken to address you, on this and some subsequent Lord's-day evenings, in relation to the *Scripture Doctrine of Reconciliation, or of Pardoning Mercy through our Lord Jesus Christ*. It is a subject, as every considerate person must feel, of great importance in itself, and of great personal concernment to himself individually; and, from various circumstances, it excites peculiar interest in the religious world at present.—The humble disciple of Christ might rest satisfied with the *fact*, that 'God sent his Son to be the Saviour of the world', and that 'in Christ Jesus we have redemption, through his blood, even the forgiveness of sins'; without endeavouring to define to himself *how* the death of Christ avails in the work of Redemption: he might rest satisfied with the fact that 'we are reconciled unto God through the death of his Son', without being

able to explain, with logical precision, *how* it is that through the death of Christ, we are brought into a state of reconciliation with God, made partakers of His pardoning mercy, and heirs of the hope of a blessed immortality through a resurrection of the dead. The plain declarations of the Scriptures respecting the agency of Christ in executing the work of mercy on which he was sent, respecting the terms on which that mercy is offered, and respecting the gracious character of Him whom his beloved Son has taught us to address as our Father, and to view as the Source of every blessing; would effectually produce, in the heart of the considerate and sincere Christian, that faith which, working by love, and exercised in humble, watchful duty, would enlighten the understanding; and at the same time would satisfy it by its accordance with the noblest sentiments of God, and with the most comprehensive view of the wants of man in this state of sin and ignorance and suffering and death. But, in these days of religious excitement, few are left to the simple influence of these plain declarations. Certain *interpretations* or *representations* of them are pronounced to be essential to salvation; in some cases stated with a definiteness and precision with which, surely, they would have been expressed in the Scriptures, had they been so essential to salvation; and, in others, delivered with a vagueness which suits the regions of mere imagination, but which is inconsistent with the character of the Gospel Dispensation, which appeals to the understanding, and declares the

words of truth and soberness. Every effort is made to alarm the apprehensions, so as to lead to the adoption of doctrines, without which it is said there is no hope in life, in death, or in eternity. And it is too common to deny the Christian name to those who do not hold them, though they themselves solemnly believe them to be the interpretations of men, and not the doctrines of the gospel : and even to employ language respecting them, which may one day be regarded by those who use it as classing with the idle words for which, as the Judge himself hath declared, we are to give an account.

Possessing myself the most peaceful and satisfactory convictions on the subject of these Lectures; rejoicing in their full accordance with my highest sentiments of the character and will and purposes of the God and Father of our Lord Jesus Christ ; feeling that they awaken the emotions and cherish the affections of grateful reverential love toward Christ himself; knowing that they present promises on which the repenting sinner can rest as the rock of salvation, comfort for the hours of solicitude and sorrow than which the human heart need seek for nothing better, delightful encouragement to the dutiful servant of Christ, and awful motives to urge to flee from the wrath to come ; and knowing too, by my own frequent observation and the secure testimony of others, that on the bed of death they yield solid comfort, and peaceful—nay even joyful hope, to the sincere disciple of Christ ; —I am desirous to lead others calmly, though

earnestly, to examine the subject for themselves ; to lay aside the representations of the theologian ; and to dismiss all fear lest their eternal safety depends upon the reception of any explanation of the doctrines of Christ. *He* will never banish into outer darkness, any but the workers of iniquity : and assuredly (for so his word warrants us to believe) if we dutifully learn of him, seeking to know and do his will, we shall share here in the grace of his and our Heavenly Father, and finally partake of His mercy unto eternal life.

I shall have often to presume upon your knowledge of the Scriptures : but it is my earnest desire that you should take none of my assertions upon trust. One great end is answered, if I can lead you to search the Scriptures, with honesty, humility, and piety, for yourselves : and I feel a cheering persuasion that the more this is done, the more those great truths which respect the Divine character and perfections, will be discerned through the Egyptian darkness, by which they have been obscured, owing to the inventions of men.

The passage by which I shall introduce the subject of this evening's Lecture, you will find in St. Paul's Epistle to the

EPHESIANS i. 3—12.

Without entering here into any minute critical observations, the import of this noble passage (which, even in the common translation, is abundantly obvious in all its leading features) may

perhaps be more clearly and accurately represented as follows.

BLESSED *be* THE GOD AND FATHER OF OUR LORD JESUS CHRIST, WHO HATH BLESSED US WITH ALL SPIRITUAL BLESSINGS IN HEAVENLY *things* IN OR BY CHRIST ; ACCORDING AS HE HATH CHOSEN US IN HIM, to be His people in Christ, BEFORE THE FOUNDATION OF THE WORLD, THAT WE MIGHT BE HOLY AND WITHOUT BLAME BEFORE HIM IN LOVE, in the exercise of universal charity ; HAVING PREDESTINATED US TO THE ADOPTION OF CHILDREN, THROUGH JESUS CHRIST, having predetermined to admit the Gentiles to a full participation of Gospel blessings through Jesus Christ TO HIMSELF, ACCORDING TO THE GOOD PLEASURE OF HIS OWN WILL, TO THE PRAISE OF THE GLORY OF HIS GRACE, or gracious unmerited goodness, WHEREBY HE HATH MADE US ACCEPTED or hath highly favoured us IN HIS BELOVED SON ; IN WHOM WE HAVE REDEMPTION, THROUGH HIS BLOOD, EVEN THE FORGIVENESS OF OUR SINS, ACCORDING TO THE RICHES OF HIS GRACE, i. e. of 'God's grace', as Macknight well observes, (whom I quote with more satisfaction as a Trinitarian commentator,) 'because in Scripture, and even by our Lord himself, our redemption, together with all the blessings which either precede or follow it, are said to have originated in *God's grace* or goodness', WHEREIN HE HATH ABOUNDED TOWARDS US, IN ALL WISDOM AND PRUDENCE ; HAVING MADE KNOWN TO US THE MYSTERY or secret purpose<sup>1</sup> OF HIS OWN WILL, ACCORDING TO HIS OWN GOOD PLEASURE, WHICH HE PURPOSED or fore-appointed IN HIMSELF, (I do beg you to observe the strength of this expression ; one would suppose that the apostle imagined that some might attribute the blessings of the Gospel, as too many Christians have done, to some other source than the good pleasure, the grace, the eternal purposes, of God even the Father,) WITH A VIEW TO THE DISPENSATION OF THE

<sup>1</sup> The word mystery in Scripture never signifies, what we often mean by it, something dark and unintelligible by human capacity ; but, that which was concealed or hidden.

FULNESS OF THE TIMES, viz., TO GATHER TOGETHER ALL THINGS, i. e., according to a frequent usage of the Apostle, all persons INTO ONE BODY IN CHRIST, in the common profession of allegiance to Christ,—BOTH THOSE IN HEAVEN AND THOSE ON EARTH, i. e., as Macknight again well explains it, ‘both Jews and Gentiles’, EVEN IN HIM, IN WHOM WE ALSO i. e. the Jews HAVE OBTAINED AN INHERITANCE, BEING PREDESTINATED OR fore-appointed ACCORDING TO THE PURPOSE OF HIM WHO WORKETH ALL THINGS AFTER THE COUNSEL OF HIS OWN WILL, THAT WE SHOULD BE TO THE PRAISE OF HIS GLORY, WE WHO BEFORE HOPED IN THE CHRIST.

The Mosaic religion was a most important, but temporary, dispensation; designed in the all-wise purposes of Him who accomplisheth all things after the counsel of His own will, to maintain the knowledge and worship of Himself in the world, and to prepare for that everlasting and universal dispensation of His grace and mercy, which in the fulness of times He had determined to make known through Jesus Christ. While there exist in both dispensations those analogies and connections, which lead almost inevitably to the conclusion that they proceed from the same great Author, the points of diversity are striking; and however difficult it may be in some instances, to explain the peculiarities of the introductory dispensation, it is grateful to the reflecting mind to observe, that it was suited to an early period of mankind, and wisely adapted to lead a class of men who would not have been influenced by a spiritual worship to cherish those devout dispositions, and that principle of religious obedience, in which the essence of religion consists. Never-



theless it is of consequence to keep in view the fact, that the Mosaic dispensation was designed for the childhood of mankind; and that the nation which was the depository of its important doctrines respecting the dealings and government of God, was singularly gross in understanding, and little capable of entering into those more refined and elevated principles which constitute the characteristic feature of the Christian system. And I would add, that though great light is often thrown on the phraseology of the New Testament, by a careful consideration of that of the Old Testament; yet that in interpreting the expressions which we find in the latter respecting the character and dealings of the Deity, we should call to our aid the greater light which the Gospel affords us on these all-important subjects. That '*God is a spirit*', and that '*God is love*', should never be forgotten by us, while we are perusing the writings of the Jewish poets, prophets and historians.

The most striking differences between the Jewish and Christian dispensations, are the following.

(1.) The sanctions of the one peculiarly, if not solely, respect this life: the proper sanctions of the other peculiarly respect the life to come.

(2.) Religious principle (obedience to the will of God, and reverence for his inspection and authority) was cherished in the one by an extensive ritual, consisting of numerous ceremonies, well fitted to keep *all* from idolatry, and to

conduct them one step further than the mere impressions of sense, and calculated to raise the more elevated and comprehensive mind to pure and spiritual devotion: in the other, religious principle is not made to depend upon external observances, but its essence is brought distinctly into view and powerfully required of us, viz., the vital, practical principle of godliness or holy obedience.

(3.) The morality of the Gospel is more elevated and refined, and has peculiarly in view the dispositions by which the external conduct is produced. And, perhaps more than all,

(4.) The Mosaic dispensation was limited to one people, and its advantages were only indirectly enjoined by those who did not undergo circumcision, and undertake its burdensome ritual: the blessings of the Gospel were, like the light of the great natural luminary, full, free, and unconfined, limited to no age or country. It broke down the middle wall of partition between Jews and Gentiles, and admitted all, without distinction, to share in its great and glorious privileges. Consistently with these purposes, and with the general character and objects of the Christian dispensation, the Divine Being is peculiarly represented in it under the endearing character of Father, the God and Father of our Lord Jesus Christ, the Father of all men, and particularly the Father of the faithful disciples of Jesus. Under the Jewish dispensation, He was more represented as the Sovereign, or as the Legislator enforcing His law by prompt and

awful tokens of His displeasure ; and the clouds and darkness that surround Him and the thunder of His power, which fill the mind with sublime emotions, and with awe approaching even to terror, sometimes intercept the beamings of His love and mercy, and prevent us from hearing their milder voice.

Nevertheless I must observe, that though wilful disobedience to the Mosaic ritual, and the crime of idolatry, were in the case of individuals to be punished without mercy ; and, though national disobedience, after proper and repeated warnings, was punished with signal and awful marks of Divine displeasure ; yet under the Jewish dispensation, as well as under the Christian, the most striking declarations were made of the willingness of God to forgive the repenting sinner, of His mercy, and long-suffering goodness. I have not, therefore, referred to this as among the characteristic differences between the two dispensations. It was not that no provision was made by the Mosaic ritual, where offences were committed against its injunctions, to restore the offender into the state of legal consecration ; it was not that no promises of Divine forgiveness were made by the Law and the Prophets to deep and aggravated moral guilt, where the sinner turned from his evil ways ; that the Jewish dispensation falls below the Christian in importance : but that the one extended its offers of pardon only to the chosen people, and respected the requisitions of time ; the other to all mankind, and included eternity.

These observations may assist in shewing the nature of Gospel blessings : but I will now cease to compare them with those enjoyed by the Jews, and consider them absolutely.—It is indisputable that the Christian enjoys spiritual privileges of incalculable importance, such as should make him regard the gospel as indeed the pearl of great price. To understand their value, we must imagine ourselves in the midst of heathen darkness ; and, by the comparison, we cannot fail to perceive that we are indeed living in marvellous light. But my object is more limited : and I shall only briefly detail the leading excellencies of the Christian dispensation, without attempting to give my sketch that colouring which might be requisite to shew the Gospel in all its beauty and grace, but is not necessary to convince the understanding.

(1.) The Gospel presents us with clear and comprehensive views of the nature and character of the Deity. It teaches that there is but one God : by this simple principle, expressed in every way which is necessary to make it fully understood and cordially received, putting an end to heathen idolatry, which was so fruitful in practices of the most disgraceful and baneful nature, and which necessarily led to the most degrading ideas of the objects of worship, and to extreme corruption of morals. It teaches us that this great Being is a Spirit ; possessed of every natural and moral excellence in an infinite degree ; almighty, all-wise, all-just, all-holy, and all-gracious ; exercising a righteous moral administration over His crea-

tures ; rewarding the righteous, and punishing the wicked, yet extending the bounties of His providence even to the unthankful and sinful ; training up His children by various discipline for holiness and happiness ; the Creator and Preserver of all worlds and beings, acquainted with the minutest event, and caring for the meanest of his creatures ;—in short, that He is perfect goodness, pure and unlimited Love, our Friend and our Father ; yet at the same time a Being of perfect rectitude, our Sovereign and our Judge.

(2.) The Gospel teaches us what are the requirements of this great and gracious Being. It instructs, by precept and by example, that we are to cherish and exercise the dispositions which His excellencies and relation to us demand ; that we should love Him with supreme affection ; that we should desire His approbation and fear His displeasure above all things ; that we should exercise a steady faith and trust and resignation under all His appointments, a humble dependence upon His providence, a watchful observance of it, and a devout and holy communion with Him ; and that we should make it our first and highest concern to do His will. It requires that this principle of religious obedience should operate in all our intercourse with our fellow-men ; that it should lead us to cultivate the strictest truth and sincerity and uprightness and benevolence ; that we should do good as we have opportunity, and abstain from injuring any in thought, in word, or in deed. It requires that we should exercise a careful govern-

ment over our own hearts; that we should suppress all inordinate affections and all high thoughts of ourselves; that we should be sober, temperate, and chaste in all things; that we should be humble and watchful, earnestly desirous to be, as well as to do, what God commands. In short, that we should 'deny ungodliness and worldly lusts, and live a sober, righteous, and godly life.'

(3.) The Gospel sanctions its requirements by the prospect of vast and unmerited rewards to faithful endeavours after Christian obedience, and of awful punishment to the workers of iniquity; directing our views, on the strength of Divine promises, to a period when God will judge the world in righteousness by Jesus Christ, and render unto every man according to his works.

(4.) It not only by these means aids and directs us in the great work we have to do, but it gives the faithful humble disciple of Jesus the prospect of assistance from the Source of light and knowledge, in working out our salvation, in supporting the trials of life, in withstanding its temptations, and in discerning the path in which he ought to walk. If in everything, by prayer and supplication with thanksgiving, we make known our desires unto God, He will grant us the gracious influence of His good Spirit; the peace of God which passeth all understanding will keep our hearts and minds through Christ Jesus; and all things will work together for our good, our spiritual, our eternal welfare.—But

(5.) There is one inestimable blessing conveyed

to us through Christ Jesus, which to frail, weak, and sinful creatures, endears the Gospel perhaps beyond all others, which makes it indeed the covenant of love and mercy, and gives to him who shed his blood to effect its gracious purposes, and was the honoured Mediator of its blessings, a title to our grateful and admiring love, as (under God) our Saviour—the Author of eternal salvation to all who obey him. You do not require that I should tell you what this is; your hearts at once advert to the cheering promises of Divine forgiveness, which on the authority of him who was the Word of God, we doubt not will be fulfilled to the truly penitent, to those who heartily repent of their sins, in whose souls a godly sorrow worketh that genuine change of disposition which leads to faithful endeavours after holy obedience to the laws of Christ. This is that redemption which we have through the death of Jesus; this is a grand object of that covenant which he sealed by his blood; this is the source of that cheering influence by which, through his Gospel, he strengthens the bruised reed, and fans the smoking flax; and without this (great and important as is the light which the Sun of Righteousness hath thrown on the path of duty, and the final expectations of mankind) the Gospel would scarcely have been a dispensation of mercy. For to him who could only smite on his breast and say, ‘God be merciful to me a sinner’; to him whose awakened conscience presented only a strong conviction of guilt, a just sense of the enormity of his

past transgressions and neglects of duty; to him whose understanding, through the darkening influence of sin, or from the natural weakness of its powers, was unable to soar above the clouds which sometimes obscure the dealings of Divine love; to him who most needed the hopes of the Gospel,—its pure and holy principles, and its blessed promises of an eternal inheritance for the faithful disciple, and, still more, its terrors to the ungodly; it would only be a source of aggravated alarm and distressing fear: his trembling, humbled heart would be unable to perceive the dawnings of mercy which display themselves even in the horizon of nature: despair would chill his energies, and disable him from leaving those paths in which, though he found no peace, it was easiest for him to walk: and he would go on in the way that leadeth to destruction.

I am fully persuaded that this is no exaggerated picture. I suppose that many, (many who, from purity of heart and rectitude of life, least needed the promises of Divine mercy, many whom God had blessed with calm and tranquil, yet vigorous and comprehensive minds,) would be able to see with full conviction, from the usual dealings of our heavenly Sovereign and Father, that He would extend His merciful forgiveness to the truly penitent: so also I believe, that (especially in the present state of knowledge respecting the character of God) many would see, with full conviction, that the grave is not an eternal abode of man, but that the great principle within us will live through



eternity, and that beyond the grave there will be a life of happiness to those who have improved their light, of misery to those whose deeds have been evil. But as I do not therefore feel less grateful for the mission of him who hath brought life and immortality to light, to the full and cloudless splendour of the meridian sun; so neither do I see that the hopes which nature gives, should make us less dearly prize the assurance, the confident expectation of Divine mercy and forgiveness to those who comply with the Gospel terms;—an assurance founded on the promise of Him who cannot lie, sealed by the death of him whom God declared to be His beloved Son, and placed upon an immovable basis by that great event by which all his words were proved to be the words of the Father who sent him.

The sinner's hope now rests, not on obscure intimations of the purposes of God, not on reasonings which most usually fail in their effect on the mind in proportion to the enormity and debasing influence of sin, and to that humiliation which is the necessary consequence of a deep sense of guilt; but on the promise of Him who is Love, the Father of mercies and of all consolation, conveyed to us through the voluntary death of Christ, and confirmed by his resurrection.

And this in my apprehension fully completes the word of reconciliation:—clear ideas respecting the character and will of God; authoritative declarations of life and immortality; the promise of Divine aid in working out our salvation, in discharging the

duties of life, in supporting its trials, in withstanding its temptations, in moulding our spirit by the spirit of Jesus ; and finally, the merciful promise of Divine forgiveness on sincere repentance towards God, and faith in Christ Jesus our Lord.

And let me add that the solemn promises of Divine mercy made to mankind through Jesus Christ, present a hope as firm as if, according to the expressions of some, (would to God it never were their real meaning !) Christ Jesus died to appease the wrath of God, or render Him propitious to His frail and erring children.

It is indeed a melancholy consideration that so many have left, and that many still leave, the plain declarations of the Scriptures on this head. *There* Christ is never represented as the *cause*, but as the *effect* of the Father's love : and to imagine that God was not disposed to be merciful to mankind till Christ *wrested pardon* from him (as it has sometimes been expressed), is to contradict the simple but all-important assertion of the Gospel, that ' God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world, but that the world through him might be saved.'<sup>1</sup>

It must indeed be admitted that there are expressions, particularly in the Old Testament, which, in their literal import, represent God as

<sup>1</sup> John iii. 16, 17.

actuated by human feelings of fury, wrath, vengeance, anger, indignation, &c. But as this would imply change in Him who is unchangeable, and is inconsistent with the clear representations given of Him in the last and best dispensation, we are justified in supposing that they are employed merely in accommodation to the grosser ideas of those for whom the Jewish dispensation was primarily designed.— Under the all-wise and righteous government of God, evil is the consequence of disobedience to His holy laws, and good is the consequence of obedience: it is not therefore unnatural, though far from being strictly correct, to attribute these effects to feelings in the divine Mind, of the same nature with those which are often experienced by the human parent or governor, when he meets with ingratitude and disobedience, and makes them the object of displeasure and punishment. It is extremely difficult to divest ourselves of this impression: and if we do not carry it too far, though not completely accurate, it is sufficiently so to give in general more correct notions than more precise language would do. We may therefore, without hesitation, speak of the *displeasure* and even of the *anger* of God towards sinners, provided we at the same time remember that God is love even when He punishes, as well as when He rewards; and that all the evils which the sinner brings upon himself, by his disobedience to the Divine will, spring as much from the goodness of God, (under the guidance of infinite wisdom, and supported by

spotless holiness and justice,) as the rewards which He has been pleased to propose to obedience. Let us therefore consider the *anger, wrath, indignation, or displeasure* of God, not as implying human passions in the divine Mind, which have to be appeased or satisfied before He can or will extend His mercy; but simply as those modifications of His wisdom and goodness, by which, in His all-wise dispensations, misery is made the consequence of sin. If we go further, and say that there are, in the divine Mind, passions or feelings corresponding to those in the human mind which are denoted by anger, fury, &c. then must it be allowed that instead of a Being *supremely and unchangeably blessed*, Jehovah is dependent upon the conduct of His creatures for His happiness.

If any feel themselves unable to follow this train of thought, I would recommend them (when they hear the blessings of the Gospel attributed, as they so often are, to the *love of Christ*, as the *cause* of the sinner's salvation, and the *foundation* of the sinner's hope;) to remember that we have a sure guide in the Gospel; and that this plainly teaches us that God is love, that He causeth His sun to rise on the evil and on the good, and that He is kind even to the unthankful and the evil. The character which perpetually occurs throughout the Gospels, and in which (as Archbishop Newcome well observes) our Saviour delights to speak of God, is that of our heavenly Father. Now let us consider what we should

think of that earthly father, who, when some of his children had offended against his directions, was so full of indignation and wrath, that he could only be appeased or pacified by one who was innocent undergoing pain and suffering, or, if you please, the pain and suffering which the offenders themselves deserved. You might make excuses for him; and you might allow for the weakness and folly of human nature; but you would think such allowances necessary. You would not place him upon a footing with the wisely affectionate parent, who loved his children when he chastised them; who inflicted punishment only on the offending, and in no further degree than their offences required for the sake of correction and prevention. Surely you would think that he had most attained the perfection, and the happiness too, of humanity, who rose superior to mere human passion; who checked every feeling of wrath; whose displeasure even was the displeasure of love and pity, and who used no other expression of it than what must spring from earnest solicitude for his children's best interests, and the wish to impress upon their hearts the fear to offend and desire to please *him*, to whom God had given them in charge. And is it possible that our heavenly Father should be less perfect in His dealings towards His innumerable creatures, than the wisely affectionate earthly parent towards his offspring; that the happiness of the ever-blessed God should be more dependent upon the follies and vices of His children, than the happiness of

such a parent upon the childish caprice and disobedience of his?

But I am fully aware that we may err by carrying our arguments too far, even from such an analogy as this; though I cannot hesitate in regarding it as the most complete and Christian of any. And to prove that the *mercy of God* and not the *agency of Christ* is to be regarded as the sole original source of the blessings of the Gospel, and especially of that which in particular is to be referred to it, the forgiveness of sins, I will advert to two plain facts.

(1.) Long before the work and death of Christ, and (I maintain too, unless we are to travel out of the Scriptures) without any reference to that event, God was willing (as well as able) to forgive the repentant sinner. Let us hear how He speaks of Himself: 'The LORD God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*;' <sup>1</sup> (i. e. surely, while they continue in sin.) 'A broken and a contrite heart, O God, thou wilt not despise;' <sup>2</sup> said the penitent king of Israel. And, saith the prophet Isaiah, 'Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our

<sup>1</sup> Or, 'acquitting even him who is not innocent.' Vide Wellbeloved's Translation; Exod. xxxiv. 6, 7. *Ed.*

<sup>2</sup> Ps. li. 17.

God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.<sup>1</sup> But,

(2.) What is more directly to our purpose, while the New Testament clearly lays great stress on the death of Christ, as the grand medium through which the redemption which he brought was effected, as that by which *he* became the Author of eternal salvation to those who obey him,—yet it represents *all* (himself, his doctrine, his work, his miracles, his death, his resurrection, his exaltation,—in short, the whole Gospel scheme, and all the means by which its blessings were assured and diffused,—*all*) as owing to the rich unmerited grace of the Father who sent him. I gladly leave the proof of this to your own knowledge of the Scriptures, or to your own diligent search into those treasures of heavenly wisdom: but that you may not hesitate as to the source of that Gospel, which is emphatically called ‘the grace of God which bringeth salvation unto all men,’ I will simply refer you to one passage, as a kind of fundamental position, from which no ill-viewed Jewish phraseology and imagery should induce us to depart. ‘But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; which he shed

<sup>1</sup> Is. lv. 7, 8.

on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs, according to the hope of eternal life.'<sup>1</sup>

The redemption which we have through him, and all the blessings of his Gospel, we have from God even the Father, as the sole original Spring and Source. This I hesitate not to pronounce Christian truth, because it is clearly and expressly taught by Christ and his apostles; and therefore whatever doctrine is in any degree inconsistent with this plain and all-important principle, ought to be rejected as anti-christian; and all expressions which lead the mind away from it, ought to be carefully avoided, as injurious to the character and dispensations of our heavenly Father.<sup>2</sup>

While these views, Christian friends, furnish abundant reason (as I believe) for strong and lively gratitude to Christ Jesus, as our Saviour; since to execute the purposes of the Father's love, to convey to mankind the blessed assurances of

<sup>1</sup> Titus. iii. 4—7. See also 2 Cor. v. 17—19, and the words of the apostle in the text. If Christ could *claim* the forgiveness of a sinner, on account of what he has done in the Gospel, then assuredly the gift is not *free*.

<sup>2</sup> The essential love, the grace and the mercy of our heavenly Father, should be regarded as the Rock on which the sinner's hope must be rested: and Christian faith should ever seek there its anchorage. If you hear from the pulpit, if you see in your Hymn-books, if you learn in your Catechisms, if you read in your Commentaries, and are taught in your Confessions of Faith, any thing which is inconsistent with this, let God's word be regarded, and man's neglected. Nay, let it be abhorred!



pardon and eternal life, to seal the covenant of grace, he sacrificed his life in circumstances of peculiar suffering; while they supply, as I believe, every requisite motive for obedience to his precepts, for confidence in his declarations, for submission to his authority, in short for faith in him as the Son of God;—they at the same time lead the mind to the Giver of every good and perfect gift; they induce us to view Him as the Father, the Friend, and the Saviour of His creatures, and as peculiarly manifesting His love in sending Christ Jesus to convey the knowledge of His merciful purposes, and to carry them into effect; to trust in His mercy and forgiveness upon real repentance—upon His present aid and approbation in the work of Christian duty, and in His final acceptance of those who serve Him; and to resign ourselves and all our interests for time and for eternity into His hands, solicitous for nothing so much as His favour, and seeking that He may guide us by His counsel, and afterwards receive us to His glory.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only [wise] God our Saviour, through Jesus Christ our Lord, be glory and majesty, dominion and power, both now and ever. Amen.

## LECTURE II.

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CONSIDERATION OF THE LEADING DOCTRINES RESPECT-  
ING THE DEATH OF CHRIST, WHICH ARE OPPOSED BY  
PLAIN DECLARATIONS OF SCRIPTURE.

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Christian Brethren,

The subject proposed for the Lecture this evening is one of great moment. It respects the character and dispensations of Him who is love, pure, unbounded, eternal love; and *therefore* holy, just, and good, faithful to His threatenings as well as to His promises; of Him who is the Sovereign and the Judge, as well as the Father and the Friend of His creatures. I invite you to the consideration of it with no desire, I trust, in my own heart, but that God's truth may be promoted, and that you, in the consideration of it, may be influenced simply by that noble disposition which led the Bereans to search the Scriptures to see whether those things were so.

Right views on the dispensations of God as they respect sinning, dying creatures, are of the utmost importance to our spiritual well-being; and this consideration justifies the greatest earnestness in endeavouring to communicate them. I rejoice indeed in the conviction, that even where

the baneful theories of the philosophic divine, and of the controversialist urged on by his opponent, have unhappily been adopted as a part of Christian truth; yet if the heart is honestly laid open to the influence of those Scriptures which are able to make us wise unto salvation, and they are diligently studied in order to know what the Lord God requireth of us, they will be as a lamp unto the feet and a light unto the path; and will make it felt that religious obedience is essentially necessary to our acceptance with God, and that he only is righteous who *doeth* righteousness. The baneful errors which are still so widely prevalent respecting the ends of the death of Christ, directly tend to involve in gloom the ways of Him who is love, and to confound the clearest notions of His justice; they interrupt, and give a wrong direction to the affections which are due to the great Being with whom we have to do; and they interfere most painfully with the cause of Christian charity. But besides this, they directly tend, among the unstable and unthinking, to check the influence of the practical principles of the Gospel. They lead them to rest on other means of obtaining the Divine favour than doing and being what God requires; to hope for some shorter way to heaven, than what the gospel of Jesus displays to us; to expect from the righteousness of Christ, that which is to be obtained only on condition of our own personal righteousness; and to rely on what they term the satisfaction made to God for the sins of men by the atoning merits of Christ, to

compensate for all their sins, as long as they have what they consider a lively faith in the Redeemer's blood, and have an interest in his death.<sup>1</sup> Upon these unhappy doctrines, I have myself heard it declared in the Christian pulpit, that the moment a sinner has faith in Christ, that moment he is clothed in the righteousness of Christ, which is the righteousness of God, and he is as pure and holy in the sight of God as Christ himself. And I have it from authority on which I can place full confidence, that in prayer it was thus stated; "We do not ask thee, O Lord, to forgive us our sins, for we know that if we are in Christ, all our sins, past, present, and to come, are forgiven us."<sup>2</sup> You will all justly regard these as shocking perversions of Christian truth; and

<sup>1</sup> 'Though it has been a prevalent opinion, that men are naturally too proud to be dependent on the merits of another for their salvation, or to be willing to accept salvation as purchased by the blood of Christ; yet, I verily believe that it is much more common for men to be too proud to work out their own salvation, according to the plain requirements of the Gospel.'—Worcester's Atoning Sacrifice, p. 157.—*Ed.*

<sup>2</sup> The following quotations are from a tract entitled 'How you may know whether you do, or do not, believe on Jesus Christ. By the Rev. H. J. Prince, Curate of Charlinch. *Ninth Thousand*, 1843.' 'To know your need of a Saviour, to be in serious concern about your soul, to quit your worldly companions, forsake your wicked practices, to attend diligently the means of grace, with a sincere desire to profit by them, and, in a word, to be in real earnest in seeking the salvation of your soul,—*this* is not what is meant in Scripture by believing on Jesus Christ:' p. 3. 'To believe on Jesus Christ is to believe with the *heart* that Christ has *already* done and finished *all* things required for your salvation, and

those thinking persons who hold the doctrine of satisfaction, will say this is an abuse of the doctrine. But these inferences, if you choose so to call them, are very easily and naturally drawn from that doctrine; and I would say, that in proportion to the danger of such inferences, should be the care of those who would do all to the glory of God, and in the name of our Lord Jesus Christ, to be certain, before they teach the doctrine from which they are drawn, that it is in reality taught by those who were themselves taught by God.

I now invite your attention to those words of the inspired Apostle, which you will find in St. Paul's Epistle to the

ROMANS iii. 24, 25.

BEING JUSTIFIED FREELY BY HIS GRACE, THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS: WHOM GOD HATH SET FORTH *to be* A PROPITIATION THROUGH FAITH IN HIS BLOOD, TO DECLARE HIS RIGHTEOUSNESS FOR THE REMISSION OF SINS THAT ARE PAST, THROUGH THE FORBEARANCE OF GOD.

In this noble passage, we have a distinct declaration of the source, of the means, of the terms, therefore that there is *nothing* left for *you* to do: p. 4: 'to believe that without your *doing* any thing more, or becoming any *better* than you are *now*, without your getting more *fit or worthy*, or overcoming your *sins* and *temptations*; that *now*, at this very moment, just as you are, without any alteration or improvement whatever, you *really have* the complete forgiveness of all your sins freely, and *for nothing*, because Jesus Christ has already bought it for you by his own merits: p. 5. 'If you feel as though you were not yet *good enough* to be accepted by God, and as if you must get better, and do something more, or have something more done for you,

and of the nature of gospel salvation. All originates in the free grace of God, the unmerited mercy of Him who is styled in the New Testament the God and Father of our Lord Jesus Christ.<sup>1</sup> His love to mankind prompted the gospel scheme of redemption; His wisdom devised the means by which it was to be executed; and His power was manifested in and by Christ to enable him to complete the work of infinite goodness and mercy. But all the blessings, the rich, the inestimable blessings of the Gospel, have been conveyed to us through the beloved Son of God; Christ was the honoured agent in effecting the purposes of God's everlasting mercy; the Father set him forth as a *mercy-seat*, to display His gracious designs and offers of love; He sanctified him and sent him into the world, to bring back His wandering children to duty and to Himself; and to execute the work assigned him, the holy and benevolent Jesus laboured and suffered and died.

Again, to share in the specific blessings of the Gospel, faith in Christ is essentially necessary. Its hopes, its aids, its directions, its consolations, can be experienced, powerfully and fully, only by those who receive Jesus Christ as the Son of God; as one whose declarations are of Divine authority,

before God will accept you, or regard you as righteous, then that proves that you do not in your heart believe that *Christ* has *already* procured a righteousness for you: it shews that you *do not* really believe on Jesus Christ:’ p. 7.—The italics are in the original.—*Ed.*

<sup>1</sup> 2 Cor. xi. 31. Eph. i. 3. 1 Pet. i. 3. See also John, xx. 17.

and whose claims upon our trust and our obedience are those of God himself. And therefore faith in Christ is most justly made the *express and clear condition* of gospel grace;—that vital, practical conviction of his Divine authority, that belief in his declarations of pardon and eternal life, which, where cordial and genuine, will operate as a principle of conduct, regulating the heart and life, and moulding the soul to Christian obedience.

In the common translation of the passage which I read as my text, it is said that God hath set forth Jesus Christ to be a ‘propitiation’ through faith in his blood. Now, though our Saviour may well be regarded as a propitiation for our sins (and is actually called so twice by the apostle John, in his first Epistle) inasmuch as he was the messenger of Divine mercy, commissioned to execute the purposes of God’s grace, and to place mankind at large in a state of spiritual privilege; yet it must be observed that the original word used by the apostle, does not signify *propitiation*, but *mercy-seat*.<sup>1</sup> Besides this passage in the Romans, it occurs once only in the New Testament, viz. in Heb. ix. 5, where it is rendered ‘mercy-seat’;

<sup>1</sup> It is so rendered by Archb. Newcome, Wakefield, and others. Macknight explains it ‘propitiatory or mercy-seat.’ The English Version of 1615, and Beza’s of 1599 have ‘reconciliation.’ Tindal translates it ‘a seate of mercy’: and Wicklif renders the clause ‘whom God ordeynede forghyvere bi feith.’ An ancient Bible of uncertain date translates it ‘whom God hath set forthe to be the obtainer of mercy thorow faythe, by the means of his bloude.’ Luther has ‘gnadenstuhl,’ mercy-seat.—*Ed.*

but in the Greek translation of the Old Testament, which, for a considerable period before the time of Christ, was commonly employed among the Jews of Asia Minor, of Africa, and of Europe, by the very persons to whom this epistle was written, it occurs twenty-four times, always in the same sense, that of *mercy-seat*.<sup>1</sup> And I know of no reason why we should depart from this uniform usage. It brings into view a beautiful and striking allusion to the Mosaic institutions. It represents Jesus as a mercy-seat (to all who comply with the Gospel terms of salvation) sprinkled with his own blood.

The words 'through faith' are not, I apprehend, to be taken in connexion with the words 'in his blood'; for the allusion to the Jewish mercy-seat would thereby be interrupted. Besides, the phrase *faith in the blood of Christ* is nowhere else to be met with in the New Testament.<sup>2</sup> I have not the slightest difficulty in the expression. The blood of Christ is made by himself, the ratification of the new covenant, and faith in his blood would be the same as faith in that covenant; but I do not think this the reference of the apostle. It appears more accordant with his general views, as well as with the connection, to

<sup>1</sup> There are also a few places in which the word *ἱλαστήριον* denotes a lintel, or a court.

<sup>2</sup> I know that faith in the atoning merits of Christ, is an expression often heard in the present day; but we are not now concerned with the language of modern theology, but with the language of the Scriptures; and there, there is no such expression to be found.



consider 'through faith' as a parenthesis, denoting the condition of a participation in Gospel blessings, viz. faith in Christ; and then, connecting the words *in his blood* with the *mercy-seat*, we have an allusion, as complete as it is beautiful and affecting, to the mercy-seat of the ark of the covenant, which was sprinkled with the blood of the appointed victims, when the High Priest offered an expiatory sacrifice for himself and for the people.<sup>1</sup>

'All have sinned' (says the Apostle, verse 23) 'and have come short of the glory of God.' No human being has any *claims* upon the Divine acceptance; no one can have any hope, *except in the Divine mercy*. Those who truly believe in Christ (verse 24) whether Jews or Gentiles, are 'justified'; they are treated as just, their sins are forgiven, and they are placed in a state of privilege and pardon. But it is not for their own merits; it is 'freely by His grace, through the redemption which is in Christ Jesus; whom God hath set forth as a mercy-seat,' where His gracious proposals to mankind were declared, and His mercy revealed to those who accepted of the offered conditions, and became sincere and faithful disciples of His Son. And in the all-wise plans of His providence, Jesus, the mercy-seat, was sprinkled with his own blood, the blood of the New Covenant, shed to assure and diffuse its blessings. And God set forth this mercy-seat 'for the manifestation of His righteousness

<sup>1</sup> See Exod. xxv. 17—22.

respecting the remission of past sins, by His forbearing mercy ; for the manifestation of His righteousness in the present time, so that He might be just, and yet the justifier of him that believeth in Jesus :’ so that, though just, He might, without the slightest departure from His justice, receive into His favour those who, by submitting to the authority of Christ, and heartily receiving his life-giving doctrines, become fit subjects of Divine forgiveness.

How this simple and beautiful passage can be supposed to teach any doctrine inconsistent with the plain declarations of the Scriptures, that Christ and his Gospel, and all he did and taught and suffered, to save men from their sins, and to lead them to eternal happiness, was owing to the rich, free, unmerited mercy of God, would be utterly astonishing if we did not know the force of preconceived opinions and early prepossessions, in perverting the progress of the understanding in its search after truth. It is too seldom that men come to the Scriptures to know what they teach, so much as to find support for their own doctrines, which doctrines have usually been learned from human creeds and catechisms and systems of faith, and not from the simple teachings of the word of God. ‘Men may talk about reading the Bible’ (as is well observed by an intelligent clergyman of the Church of England) ‘and tell us how themselves have not only read it over, but prayed over it chapter by chapter ; yet if they read it with party prejudice, the plainest passages may be misunderstood.’ No doubt prayer, sincere and humble

prayer, often has procured aid in understanding revealed truth ; but not miraculous aid. If, when a man prays for the knowledge of the truth, he shuts his understanding, or will not use it, he may as well pray, when traveling, that God would lead him to his journey's end, while he shuts his eyes and will not use his feet. No blessing is offered to indolence, prejudice and pride.

In ascertaining from the Scriptures what were the ends of the death of Christ in the gospel scheme of salvation, two principles should be steadily kept in view. (1) That nothing can be admitted as a Christian doctrine, which is clearly and directly inconsistent with those grand, fundamental, express declarations respecting the character and dispensations of God, which we find in the Scriptures, and which completely coincide with all that we learn from His works, and the usual ordinations of His providence. And (2) that no doctrine ought to be received as a doctrine of revelation, which was not expressly taught by those who had authority from God.—A doctrine may be true, though not taught in the Scriptures ; but it cannot then be regarded as *revealed* truth. And further, a doctrine which can be known only by revelation, cannot be received as true, unless it have the express authority of revelation in its favour.

The leading opinions which have been entertained respecting the death of Christ, are the following :—

1. That it appeased or satisfied the Divine wrath or indignation, and made God merciful.

2. That it was necessary to satisfy the justice of God, which would not allow Him to forgive, unless the debt of punishment were paid.

3. That it was necessary to vindicate the honour of the Divine law; i. e., to enable God to extend His mercy to the sinner, without weakening the authority and sanctions of His law.

4. That it was a means appointed in the unsearchable wisdom of God, for the restoration of penitent sinners to His favour and acceptance; in the same manner as the Mosaic sacrifices were appointed to reinstate in legal privileges and ritual communion, those who, through any cause, were disqualified for partaking in the privileges and services of the sanctuary.

5. That it had some mysterious efficacy, out of the usual order of providence, in procuring from God the pardon of our sins.

6. That the death of Christ was, in the unsearchable plans of Infinite wisdom, the means of conveying to mankind the blessings of the Gospel.<sup>1</sup>

On the first of these opinions, it is not my intention now to enlarge. It formed one object of my last Lecture, to shew that all the blessings of the Gospel, and all the means by which they were communicated and confirmed, originated in the *love of God*: and as this doctrine is so plainly, so repeatedly, and expressly declared in the New

<sup>1</sup> The first three of these opinions are discussed in the present Lecture; the fourth and fifth, in the fourth and fifth Lectures; and the sixth, in the second and last Lectures.—*Ed.*

Testament, I hold it to be impossible that any one who honestly makes the Scriptures the rule of his faith can thoughtfully maintain, in any strict sense, that the death of Christ *made God merciful*. Yet some *have* imagined this; and language is still often employed, in Christian congregations, which in proportion as it operates, must divert the current of supreme love and gratitude from Him whom our Saviour has taught us to love with all our heart, to him who was the effect, and not the cause of Divine grace and mercy.—That I may not be supposed to calumniate the orthodox world, I will read to you a few passages from writers who are still in great request among some classes. Flavel uses such expressions as the following:— ‘ To wrath, to the wrath of an infinite God, without mixture, to the very torments of Hell, was Christ delivered, and that by the hand of his own Father.’<sup>1</sup> ‘ God stood upon full satisfaction, and would not remit one sin without it.’<sup>2</sup> ‘ The design and end of this oblation was to atone, pacify, and reconcile God, by giving him a full and adequate compensation or satisfaction for the sins of his elect.’<sup>3</sup> ‘ His soul felt the wrath of an angry God, which was terribly impressed upon it. As the wrath, the pure unmixed wrath of God, lay upon his soul, so all the wrath of God was poured out upon him even to the last drop.’<sup>4</sup> Calvin says, that ‘ the burden of damnation from which we were delivered, was laid upon Christ;’<sup>5</sup> ‘ that

<sup>1</sup> Fountain of Life opened, p. 119.    <sup>2</sup> p. 129.    <sup>3</sup> p. 134.

<sup>4</sup> p. 417.

<sup>5</sup> Institutions, ii. 16. § 4.

there is no other satisfaction by which God, being displeased, may be made favourable and appeased;<sup>1</sup> 'that in his soul, he (Christ) suffered the torments of a damned and forsaken man';<sup>2</sup> and that he bore the character of a priest 'to make the Father favourable and merciful to us.'<sup>3</sup> Is not this proof enough? If you do not feel it so, I refer you to Wright's Free Grace of God, where, from various sources, the author gives expressions which make the Unitarian shudder.<sup>4</sup> They speak of the blood of Christ appeasing the Divine wrath, making God propitious, procuring mercy for the sinner, making satisfaction to the indignation of God. And Bishop Beveridge says, 'Unless Christ

<sup>1</sup> Institutions. iii. 4. § 26.      <sup>2</sup> ii. 16 § 10.      <sup>3</sup> ii. 15. § 6.

<sup>4</sup> Bishop Taylor in prayer to Christ says, 'The storms of death, and thy Father's anger, broke thee all in pieces.' Bishop Hall declares, 'Never was man so afraid of the torments of hell, as Christ (standing in our room) of his Father's wrath.' And similar ideas may be found in the works of modern orthodoxy. The Rev. H. J. Prince, in the tract already quoted, thus writes, p. 5:—'Christ has *already* appeased or pacified God's anger towards you on account of your sins, so that though you richly deserve God's severest anger on account of your sins, yet He is not, and never will be, angry with you for them, because he has *already completely exhausted* His anger on the person of His Son, Jesus Christ.' The Author of a 'Narrative of a mission of inquiry to the Jews from the Church of Scotland,' 1843, when speaking of the desert through which our Lord is supposed to have been carried into Egypt, says, p. 84:—'Perhaps these scorching beams beat upon his infant brow, and this sand-laded breeze dried up his infant lips, while the heat of the curse of God began to melt his heart within. Even in the desert we see the surety-ship of Jesus.'—*Ed.*

mediate or intercede for us, we may pray our hearts out, all will signify nothing; God will neither grant what we desire, nor accept of anything we do.<sup>1</sup> There is too much reason to believe that such expressions are not unfrequently employed, even in these days, in the pulpits of those who adopt and lay stress upon the Satisfaction Scheme. In their zeal to exalt the honour and glory of the Saviour, they seem to forget Him whose glory was the grand object of our Saviour's life: unintentionally, I doubt not, but effectually, they rob that gracious Being who is kind even to the unthankful and the evil, of his darling attribute; and make *him* the *first* cause of salvation, whose mission, and death, and offered blessings, all proceed from the free grace of God. And these ideas are still more fixed in the minds of the unthinking, by the hymns which are even yet employed in the worship of these classes of our fellow Christians. What is in the hymn-book is read and sung till it is fixed in the memory, and on the heart: its impression is aided by the pleasure of poetic harmony, and still more by the influence of devotional music, and of the glowing sympathy with which numbers unite in singing parts peculiarly interesting to their feelings.—From different hymn-books in prevalent use, I might select several passages almost equal to those from Flavel: but I shall content myself with reading you parts of one hymn among the early

<sup>1</sup> Sermons, vol. x. 202.

effusions of the excellent Watts, the 108th of his Second Book.

1. Come let us lift our joyful eyes  
Up to the courts above,  
And smile to see our Father there  
Upon a throne of love.
2. Once 'twas a seat of dreadful wrath,  
And shot devouring flame ;  
Our God appeared consuming fire,  
And vengeance was his name.
2. Rich were the drops of Jesus' blood  
That *calmed his frowning face*,  
And sprinkled o'er the burning throne,  
And turned the wrath to grace.
6. To thee ten thousand thanks we bring  
Great advocate on high ;  
And glory to the eternal King  
Who lays his fury by.

Such language, I repeat it, can have no other tendency than to give the Mediator the chief place in the heart as the first cause of salvation ; and to debase and pervert the affections due to Him ' of whom and by whom and unto whom are all things.'<sup>1</sup>

<sup>1</sup> As a refreshing contrast to the above, I may quote the following observations from Irving, in his Tract entitled ' The Orthodox and Catholic Doctrine of our Lord's human nature, set forth in four parts,' 1830, p. 100, 101.

' There is a third objection which is generally put in this form—And wherein then lay the great meritoriousness of Christ's sufferings ? To which question, the answer generally given is, that they procured God's favour, pacified him, and made him placable. This goes exactly upon the notion of the heathen, that God wanteth and will have suffering,



The same objections cannot be urged in their full force against the Hind view of the Satisfaction Scheme, which represents the death of Christ as necessary to *enable* God to extend His mercy to the repentant sinner ; which maintains that the justice of God would not *allow* Him to forgive, unless the debt of punishment were paid ; and that, without the death of Christ, God could not have been merciful without violating His justice.

wanteth and will have compensation, standeth to his point and will not abate one iota of suffering to any one. And as he had a mind to save so many, Christ came and bore the suffering which they ought to have borne ; every jot of it, but not one jot more ; for if he had borne one jot more, the Father would have been unjust, and if he had borne one jot less, the Father would have abated of his sternest rectitude. And therefore it is that they have such an abhorrence of the idea that Christ died for all, that he was a propitiation for all, and bore the sin of the world. Such is the system of theology, or rather the one false view of a great truth, which hath swallowed up all theology, and upon which are constructed the greater part of the sermons with which the evangelical part of the Church are nourished, or rather poisoned. Of all errors, an error concerning the nature of God is the most fatal, and such an error is involved in those representations which set forth only one attribute of his being, viz: his holy severity against and hatred of sin, and wholly obscureth another, which is his love to his creatures, and his mercy towards his sinful creatures. Moreover it representeth God as changeable, and being changed ; as having a different disposition towards me after the incarnation than before it, in prospect of the incarnation than not in prospect of it. And then the question is, what moved him to the incarnation ? It must have been to change himself, to bring himself into another state than he was in before, which are horrid blasphemies.'

Such, let it never be forgotten, is only the *theory* which has been invented by fallible men, to account for the declarations of revelation. It is no where stated in the Scriptures that God could not forgive sins without the death of Christ, or without some other full satisfaction : but many passages there are which prove that though perfectly just, God is also essentially merciful ; and which supply us with Divine declarations of pardon to the repentant sinner, and examples of the extension of it, without any reference to the death of Christ. And why should men suppose that the justice of God is less perfect than their own. To treat the penitent sinner as if he were still going on in the ways of wickedness, cannot be *justice*. The justice of God, as far as we have the means of knowing, consists in the due distribution of rewards and punishments according to the moral condition and character of the objects of it : now how can it be just, that he who forsakes his sins, should be as much as ever excluded from the favour of God ? The human magistrate knows not the real dispositions of the individual upon whom he pronounces the sentence of the law. He cannot see into his heart ; and, if he were to judge by outward signs, he must often release from punishment men of the worst characters. Besides, his laws have no sanction but *present* punishment : and if, from outward marks of penitence, he were to pardon those who have broken his laws, he would give room to others for the expectation, that their offences also would be pardoned on the same

terms; and crimes would be multiplied without end.—But what has this to do with the dispensations of a Being who searcheth the heart, with a Being who perfectly knows every secret of the thoughts, with a Being who in the course of His providence can, and often does, preserve a marked distinction between the penitent and the comparatively innocent; with a Being who, while He gives the encouraging promise and assurance of pardon, still shews that His laws cannot be violated with impunity.—I know no other justifiable ends of punishment than the *prevention of crimes* and the *reformation of the offender* : and if the present sufferings of sin, and the dreadful prospects of futurity, have led the sinner to return unto the Lord;—and if the extension of mercy to the humble and contrite heart, will not weaken the sanctions of the Divine law, but rather increase their efficacy, and, without encouraging the guilty, melt the stubborn soul;—by what principle of *justice* is God obliged to refuse forgiveness without satisfaction? I know of none; and as I feel satisfied that the Scriptures declare none, I hesitate not in rejecting this theory as unscriptural, and peculiarly injurious, as checking the affections due to Jehovah, and perverting the sentiments respecting His perfect justice and mercy.

To support the strange doctrine that the *justice* of God will not allow Him to forgive sins without an equivalent satisfaction, (which is maintained by many, especially our Calvinistic brethren, who hold the Satisfaction Scheme) it is laid down as a

principle, that sin is an infinite evil, because committed against an infinite Being, and therefore deserving infinite punishment: i. e., to support one unfounded position, another is adduced, which is equally unreasonable and unfounded.—Nothing is said in the Scriptures, which represents sin as an *infinite* evil. Expressions, representing in their strong and just light, the enormity, baseness, and exceeding guilt of sin, are nothing to the purpose: this all admit, who have any sense of religion. But without entering into the discussion of this metaphysical subtilty (and it is nothing else) I may say that it is more accordant with all we know of the Divine dispensations to maintain, that since sin is committed by a finite being, it cannot be more than a finite evil.—But after all, the question is not, what punishment the sinner may be said, in some sense, to deserve; but, does the justice of God require that it should not be remitted without a full satisfaction?

Those who have long been accustomed to this doctrine, and have never reflected upon its real import and character, would say, you have misrepresented and exaggerated it: and those who have been accustomed to dwell simply upon scriptural representations, without perusing or listening to the explanations of the poet and divine, would be apt to suppose that if the doctrine of satisfaction be as I have represented it, no thinking person could ever have held it, without first relinquishing the authority of the Scriptures.—Were it proper to rest my assertions upon the statements made in

the pulpit in the present day, I might quote such passages as these. ‘Here we behold the God who in one person punishes sin, sustaining in another person the punishment he himself inflicts.’ ‘The sword of Divine justice that lay sheathed for four thousand years, was then unsheathed, and thrust into the side of God’s equal fellow.’ If you should say that none, except from the unguarded impulse of the moment, would use such language; I would ask, with what doctrines must their heads be filled, if their hearts would not at once condemn it, and oblige them to retract it? And how careful, I add, should we be, not so to depart from Scriptural truth, that our expressions should give any countenance to opinions so fitted to banish the love of God from the heart, and transfer it to him who is said to make satisfaction to His justice.

The Calvinistic Synod of Dort thus lays down the doctrine.—‘God is not only supremely merciful, but supremely just. But his justice requires that our sins, being committed against his infinite majesty, must be punished not only with temporal, but with eternal pains, both of body and of mind; which pains we cannot escape till the justice of God be satisfied. But when we could not make satisfaction, God gave his only begotten Son to satisfy for us; and he was made sin and a curse upon the cross in our stead.’<sup>1</sup>

<sup>1</sup> Here we see that mixture of Scriptural language with the expression of human opinions, which is so well calculated to mislead. See the passages referred to in Gal. iii. 13. 2 Cor. v. 21.

The Church of Scotland, in its confession, is thus express:—‘Christ, by his obedience, did fully discharge the debt of all who are thus justified; (viz., “by imputing the obedience and satisfaction of Christ unto them;”) and did make a proper, real, and full satisfaction to his Father’s justice in their behalf.’ Flavel says, ‘From this oblation Christ made of himself to God for our sins, we infer the inflexible nature of the Divine justice, which could no other way be diverted from us and appeased, but by the blood of Christ.’<sup>1</sup>

In the Collection of Hymns by Dr. Collyer (an eminent Independent Minister of London) we find these verses. (No. 210.)

2. ’Twas here [Gethsemane] the Lord of life appeared,  
And sighed and groaned and prayed and feared;  
Bore all Incarnate God could bear,  
With strength enough, and none to spare.
  
4. He [the Angel] stood to strengthen, not to fight;  
*Justice exacts its utmost mite;*  
*Its victim, vengeance will pursue;*  
He undertook, and must go through.

Is it not indeed shocking that any congregation of professing Christians should be set to sing such sentiments? If any one should reply that some liberty must be allowed to the poet; all I can say is, if his liberty is to be turned into licentiousness, and he is to represent the God of love, the Father of mercy and of all consolation, as unjust

<sup>1</sup> Fountain of Life; p. 134.

by punishing the innocent, as revengeful and merciless, the Christian congregation will do well to leave him to himself, and not employ and sanction and imbibe such horrid representations. If this be the doctrine of Satisfaction, well might one of its advocates say of it, (as Bradbury actually did) 'the satisfaction of Christ is an unaccountable, irrational doctrine, which destroys every natural idea we have of the divine justice; and, lay aside the evidence of the Scriptures, is so far from being true, that it is ridiculous.' I rejoice in the belief that Christianity is not burdened with this unaccountable, irrational doctrine; that it is as inconsistent with the Scriptures as it is with reason.

In the Wesleyan Hymn-book, are many passages founded upon some mysterious immediate efficacy of the Death of Christ: but though we read such expressions as these, 'the great Jehovah dies,' 'the immortal God for me hath died,' 'Jehovah crucified,' &c.; yet there are comparatively few which bring into view the love of Christ in opposition to the love of God. However, there are some of a very extraordinary nature, from which I will read one or two, with the earnest desire that if any present employ them, they may henceforward cease to do so, till they have satisfied themselves that they accord with the teachings of the Scriptures.

p. 286. Let me alone, that all my wrath  
May rise the wicked to consume;

While justice hears thy praying faith  
 It cannot seal the sinner's doom.  
 My Son is in my servant's prayer,  
 And Jesus forces me to spare.

p. 125. 7. Guilty I stand before thy face,  
 On me I feel thy wrath abide ;  
 'Tis just the sentence should take place,  
 'Tis just, but oh ! thy Son hath died !

9. For me, I now believe he died ;  
 He made my every crime his own ;  
 Fully for me he satisfied ;  
 Father, well-pleased, behold thy Son.

This doctrine of the death of Christ being a satisfaction to the justice of God, leads those who hold it to maintain that he underwent the *punishment* of our sins ; that he was punished in our stead. And, as it is obvious that in the all-just decrees of God, punishment can be inflicted only where there is *guilt*, Hervey in his *Theron and Aspasia*, and Venn in his *Complete Duty of Man*, maintain that he endured them as under the charge of guilt : and they go further and say, that he was oppressed with innumerable and abominable crimes, that he had a painful sensation of them, and that he plainly became an object of God's wrath. The Scriptures teach us that Christ offered himself to God without spot and without blemish ; yet, according to such writers, God beheld in him a deluge of iniquities. Our Saviour himself says, 'For this the Father *loveth* me, because I lay down my life, that I may receive it again ;' and the apostle says, 'He died, the *just* for the unjust ;' and yet such writers declare, that during the agony in the



Garden, he was the object of God's wrath, that God was now become inexorable, and that he, in whom God was well-pleased, was made the butt of His infinite indignation.<sup>1</sup>

I bless God that I have not so learned Christ. Such views as these may impress the imagination; but I agree with an excellent person once in the Society of Friends, that it is not our business to add motives to those which the Scriptures afford us. If we have a right to do so, all the pageantry of Popery, and all the terrors of superstition, may be employed as occasion serves. The question is not, what most affects the imagination, nor what produces the strongest impression on the feelings, but what the Scriptures teach; and we may rest satisfied, that the principles which the Father of lights has seen fit to communicate to mankind, are the best to guide them with safety and comfort in the holy and peaceful paths which lead them to Himself.

That our Saviour suffered *for us*, for *our benefit*, is indisputable; it is what every Christian allows with cheerfulness and gratitude. That he suffered *for our sins*, or on account of our sins, no Christian can or does dispute. That he even suffered in our stead, is in one sense perfectly true; since through his sufferings he removes from his disciples those causes of present and future misery with which sin is inevitably attended; or, in other

<sup>1</sup> It has been said in a Christian pulpit, in reference to this doctrine, that 'God laid up all his wrath in heaven for thousands of years, that he might pour it down on Christ.'

words, by his sufferings he prevented ours. But that he underwent our *punishment*, that God saw fit to inflict upon him those sufferings of body or mind or both, which mankind must otherwise have endured, as an *equivalent* or *satisfaction to Divine justice*, is a doctrine which never could have been derived from the Scriptures alone; and which is as plainly inconsistent with them, as it is with the dictates of common equity and plain sense. To represent the Divine justice as being satisfied with the *punishment* of an innocent person, in the place of those to whom alone the punishment was due, is to represent the justice of God as less perfect than that of His creatures; and to give it a character of revenge or vindictive severity, which is abhorrent to the whole tenor of the Gospel dispensation.<sup>1</sup>

The effect of discussion, among most intelligent men who resort to the Scriptures as their sole rule of faith, has been to lower the Satisfaction Scheme yet further. I trust it will gradually lead them to confine their views to what the Scriptures really teach on this interesting and important

<sup>1</sup> Although I have represented the doctrine of vicarious *punishment* as alike inconsistent with natural equity and the teachings of the Scriptures, there is nothing unreasonable in the doctrine of vicarious *suffering*. That Christ *suffered* in our stead, to prevent us from suffering the punishment which must invariably follow from sin, is clearly the teaching of the New Testament.—[See this subject beautifully illustrated in 'The Atoning Sacrifice, a display of love—not of wrath; by Noah Worcester, D.D.,' 1830: page 113 et seq. The whole work is well deserving of an attentive perusal.—*Ed.*]

subject, and cautiously to avoid all expressions which pervert the current of Christian affection, and lower our ideas of the Divine attributes and dispensations.—The lowest form in which the Satisfaction Scheme appears, is

III. That which represents the death of Christ as necessary to vindicate the honour of God's law. After what has been said, I do not think it necessary to enlarge separately upon this *theory*, for such, and such only it must be allowed to be : but shall content myself with two remarks.

(1.) The same law which denounces punishment against those who violate it, also pronounces that if the sinner turn from his evil ways, God will pardon him. If God had only *threatened*, it might have been supposed, with some plausibility, that the violation of His laws must be followed with punishment even if the sinner repented ; but, as He has also promised forgiveness, where that repentance is sincere, and as we know from the scripture testimony, that He has in various instances granted forgiveness, the supposed necessity or moral fitness for the infliction of punishment vanishes at once. To imagine that we know better than God does, what is necessary to vindicate His law, would be impious absurdity.

(2.) How is it possible that the punishment of an innocent person, instead of the guilty, can vindicate the honour of the Divine law ? It may heighten our ideas of the stern unbending rigour of Divine justice, and give us high ideas of the goodness of him who interposed to save us from its

indignation ; but to maintain that it shews God's hatred of sin, and vindicates His laws, is the same as to assert, that God's hatred to sin is best shewn by forgiving the sinner, and His love of righteousness by punishing the righteous.—Happy will it be for the Christian world, when those who profess to instruct it, keep close to the written word, and follow none of those hypotheses which are only to be derived from metaphysical philosophy, or from systems which had their origin among the worst corruptions of Christianity.

But while thus arguing systematically against the three phases which the Satisfaction Scheme has assumed ; while asserting that no doctrine can be true which opposes the fundamental principle of Christianity, that God is love ; while declaring that the honour of God's law does not require the condemnation of the penitent sinner ;—am I charged with forgetting that He is holy and just and true, as well as merciful and gracious ? Do I not remember that He has His terrors as well as His promises ; that He has denounced woe unutterable as the punishment of the impenitent and disobedient ? I do indeed. God has made this state of things, as it regards the children of men, a state of probation. He hath set before them the blessings and the curses. Evil does exist, and, as man is constituted (with that freedom of moral agency which is necessary to his being an accountable creature), evil must exist : but since God is love, it shall exist no longer than is

necessary to accomplish best what Infinite wisdom directs to effect the purposes of Infinite love. I look forwards with humble, yet joyful anticipation to the time when these purposes shall be brought to their final issue; to that glorious period when sin and misery and all that has led to them shall be no more, and all the rational creatures of God shall be holy and blessed: Jesus must reign till all enemies are brought into subjection to him; even death itself shall be destroyed, and then God shall be all in all. The bright lustre of that period however, discerned in the most distant prospect, must not make us neglect the present, nor the future that first succeeds the present. God, as the righteous moral Governor, has given us laws which we must obey; He requires obedience, faithful however imperfect, as the condition of His favour; He has shewn us by express revelation, and He has taught us too by His providence, the blessedness of dutiful fear, and that love which prompts to keep His commandments: to His servants of old He afforded some rays to cheer their hopes and direct their expectations, like the streaks of the morning from the sun not yet risen: and by Christ Jesus, the bright effulgence of His glory, He brought life and immortality to light. But by him also He has extended the fearful prospect of woe and anguish as the punishment of sin, to a period of existence which death will only begin. The greatest wretchedness of this life is often insufficient to root out the disorders of the heart; and if (as I firmly believe) misery

will hereafter exterminate sin, yet must the tribulation and anguish of that state of righteous retribution, which the Gospel distinctly and most expressly reveals, often surpass in extent and duration any suffering ever experienced in this life.<sup>1</sup> That love which now accomplishes its purposes in the midst of clouds and darkness, as well as sometimes in light inaccessible ;—that love which, in the course of nature, directs the earthquake to its devastations, guides the tempest to its overwhelming destruction, and employs the pestilence and the famine as its ministers ;—that love which, in the present dealings of providence, makes the furious passions of men the source of wretchedness, not only to the breast they enslave, but to all within their influence ; which strews the path of wild ambition with desolating horrors, and follows it with woe to make it shunned and to check its career ; which, for the warning of future ages, once swept away the race of men by a flood ; and which sometimes has executed righteous judgment by the hands of man, inflicting agonizing suffering without that support which often enables the soul to stand unmoved in the most fearful conflicts of woe ;—that love can, and we know

<sup>1</sup> ‘I do most firmly believe, upon the authority of the Scriptures, that the future punishment of the wicked will be exceedingly great both in degree and duration ; i. e. infinite and eternal in that real practical sense to which alone our conceptions extend.’—Hartley. See his *Observations on Man*. Part ii. Props. xciv. xcv. —*Ed.*

that love will visit with awful suffering every one that doeth evil.—God is a Father, He pitieth His children with a Father's tenderness, but He is also the Judge of the whole earth, and He will do that alone which is right.

Is it then right that He should forgive, if His laws have been violated? Shall He forgive those who have slighted His warnings, neglected His threatenings, lived for time as though eternity were nothing, and lived for themselves as though their own pleasure alone, and fancied good, was all that they had to pursue?—forgive those who have lived without God in the world, dead in trespasses and sins, the slaves of flesh and sense, unmindful of their spiritual natures, and careless of the dictates of conscience within them, as well as of the teachings of providence without them? sinning against the light of reason, and even against the light of revelation; sinning against a just and holy God, whose law is just and holy, whose spotless purity cannot look upon sin but with abhorrence? Shall they be received to His favour, shall He pardon their transgressions, without a satisfaction made to His justice, and to the honour of His law?—Human ignorance has said that He cannot; and human presumption has gone so far as to maintain that He ought not. But what says Jehovah himself? Hear the declaration made by Him through His prophets of old; and carry with it in your thoughts that he whom God set forth as a mercy-seat, has most plainly confirmed the authority of the prophet's

message, and has, by the same authority, extended that covenant (the sinner's charter) to all mankind. What says Jehovah himself?<sup>1</sup>

‘Seek ye the LORD while he may be found, call ye upon him while he is near : let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the LORD, and he will have mercy upon him ; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.’

Here, as on the rock of eternal truth, I take my stand ; and I fearlessly maintain, that there is nothing in the nature of the Divine law, which will not allow God to forgive iniquity, when the once thoughtless and even hardened sinner repents and turns unto God, and does works meet for repentance. ‘With thee, O Jehovah (and blessed be thy holy name for ever and ever !) with thee there is forgiveness that thou mayest be feared ; thou art the Lord, the Lord God merciful and gracious, forgiving iniquity, transgression, and sin ; and though thou wilt by no means clear the guilty, the broken and the contrite heart, O God, thou wilt not despise.’

Yet narrow-minded man, clinging to systems of human invention, rather than sitting humbly at

<sup>1</sup> Is. lv. 6—9.



the feet of prophets and apostles ; and seeking in their words for confirmation of his own doctrines, rather than simply endeavouring to know what the Lord God really requireth at his hands ;—ventures to pronounce that God cannot forgive the sins of the guilty without inflicting their punishment on a holy and righteous being, who had never subjected himself, by his own conduct, to any punishment. It is a dreadful doctrine, not magnifying the righteous severity, and the awful holiness of God, but giving Him the character of a vindictive despot. It is a doctrine which not only makes the *Father* forgotten, but even the righteous *Moral Governor*.—It is a fearful thing to fall under the displeasure of a holy God ; but why should man give to that righteous indignation the character of wild vengeance ? Perish human systems ; but let the word of God live for ever : and there it is read that ‘Jehovah, our God, is gracious and merciful ; and he will not turn away his face from us, if we return to him.’<sup>1</sup> ‘He is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit :’<sup>2</sup> ‘with Jehovah there is mercy, and with him is plenteous redemption.’<sup>3</sup>

But do I imagine that any disciple of Christ *intentionally* devises, or adopts, opinions in opposition to this eternal truth ? a truth which God has proclaimed in order to raise on the altar of our hearts the flame of love to Himself, and to diffuse

<sup>1</sup> 1 Chron. xxx. 9.<sup>2</sup> Ps. xxxiv. 18.<sup>3</sup> Ps. cxxx. 7.

its influence on our brethren? By no means. No one can love error for error's sake; and none but those whose deeds are evil, can love darkness rather than light. But it is extremely difficult to fix the mind upon one aspect of the Divine character, without excluding others from the view. Men have sometimes dwelt on the compassion of God, till they have forgotten His holiness and His justice: or, much more commonly, upon His holiness and His justice, till they have forgotten His compassion. They have contemplated the volcano and the tempest, till they have become unable to discern, in the constant operations of nature, that the tender mercies of Jehovah are over all His works. They have remembered that justice and judgement are the habitations of His throne, but have forgotten that truth and mercy go before His face. In their zeal for the glory of God, and their mistaken notions of His character, they have surrounded Him with gloomy terrors, and have shrouded in mystery and in fear the great truth that God is full of compassion. The most ardent love of God, where real, will never be unattended with the profoundest reverence. The *fear* of God is the beginning of wisdom; and, when duly blended with love, it is the perfection of wisdom: but that perfection it is difficult to attain. Perfect love casteth out fear, all slavish fear; but it can never cast out the humble reverence and profound awe which the due consideration of the infinity, the righteousness, the wisdom, and the power of Jehovah,

must produce in the soul of every finite creature. There can be no being so exalted as not to unite in the 'song of the *Lamb*' (as well as of 'Moses, the servant of God,'); "Great and marvelous are thy works, Lord God Almighty; who shall not fear thee, O Lord, and glorify thy name? for thou only art holy."<sup>1</sup> Men have erred as to the nature and exercise of the Divine perfections; and, still more, as to their mutual influence upon each other. They are the attributes of a Being who is ONE, as no other being is one; who is infinite in every perfection, and who is without the shadow of a change. And when error once begins its course, there is no knowing where it is to stop. It is only that heavenward column which stands erect on the rock of Divine truth, which can stand *alone*. But, in numberless instances, errors for a time support one another, till one is abraded by discussion, or another wasted away by the breath of heaven: and sometimes too, they lean against the heavenward column itself, and may be supposed to be essential to its stability; while in reality, if this were not too solid and too firmly fixed, it would be overturned by them from its foundation.

Far be it from me, Christian brethren, to charge all who believe in what they call the Atonement of Christ, with holding this doctrine of satisfaction: or, even if they hold it in words, with maintaining it in the natural import of their

<sup>1</sup> Rev. xv. 3, 4.

expressions. I do myself hold one form of the doctrine of Atonement, which I believe the doctrine of the Scriptures. But I am here concerned with a view of it which is inconsistent not only with the love but with the justice of God. And perhaps some of you may think that such doctrines as those we have been considering, are hardly worth arguing against in these days of Scriptural knowledge and investigation. If the poet did not still impress them on the imagination by the charms of his glowing expressions and imagery; if the Minister of Christ did not still utter them with the energy of faith, and represent them as the only way of salvation; if the Christian congregation were not still set to sing hymns in which Christian truth and common sense are alike violated; and if the writings were not still read of pious, learned, and able Christian divines, who by their strange opinions throw a thick cloud around the dispensations of God, which hides His paternal love, and even distorts His justice;—this doctrine might be safely classed among those bewildering mists of the ages of darkness, which the light of knowledge at once effectually and for ever disperses. But the hope of salvation is so important to the sinful mortal, that even when it is connected with such baneful errors, it is no wonder if it often makes their absurdity forgotten, and even invests with something of its own radiance that which, in itself considered, is most like the fearful threatening gloom of the overhanging tempest.

The amount of the views on this important subject, which I have now developed, may be given as follows.

1. The death of Christ in no sense whatever made God merciful, or disposed Him to forgive. Christ was the effect and not the cause of the Father's mercy. He did not appease His wrath, or satisfy His vengeance; for 'God so loved the world that he sent his Son to save it.'

2. The death of Christ was not necessary to enable God to forgive sins without violation of His justice; for He did forgive sins long before the death of Christ, and expressly declared (without any reference to that event) that 'if the wicked forsook his way and the unrighteous man his thoughts, and turned to the LORD, he would have mercy upon him.'

3. Even if we had not such declarations, we might be certain that the punishment of an innocent person as a substitution for the guilty, could not be *accordant* with the justice of a perfectly righteous Being, and therefore could not *satisfy* His justice.

4. Christ Jesus was the holy and righteous one, and could not therefore be regarded by His Father, who always was well-pleased with him, as a guilty person; could not, when most afflicted, be the object of His displeasure.

5. The justice of God, as a righteous moral governor, as well as His mercy, requires that He should make a distinction between the repentant sinner, who forsakes his evil ways, and him who goes on in them.

6. The honour of God's law could not be vindicated by punishment falling on the innocent : and it does not require the continuance of punishment, when the ends of punishment have been answered. Nay further, the honour of God's law requires that its offers of mercy shall be fulfilled, as well as its threatenings of punishment.

7. (With reverence be it said,) God cannot receive into His favour the guilty sinner, (whatever may have been the efficacy of Christ's death,) unless a change be wrought in his dispositions and conduct ; unless he repent, and do works meet for repentance. The death of Christ can make no satisfaction for sins which are not forsaken, cannot clear the guilty. The righteousness of God cannot permit any one to be blessed with His favour, while he continues in his sins. And,

8. The doctrine on which so much stress is laid, that the death of Christ made satisfaction to the law or the justice of God for the sins of men, is a mere theory, founded on erroneous notions of the requirements or justice of God ; and framed to account for certain expressions in the Scriptures, which themselves teach no such doctrine.

The simple fact is, that all the blessings of the Gospel dispensation have been conveyed to us through the blood or death of Christ. Its peculiar and specific *efficacy* consisted in its being the only means by which our Saviour could communicate to mankind, effectually and extensively, these inestimable blessings : and its *merit* in the sight of God, and its claims on our gratitude, depend upon its having been a voluntary sacrifice, in

order to accomplish the salvation of mankind, to redeem them from iniquity, to give them the assurances of Divine mercy and guidance respecting the Divine will, and to disclose to them the all important realities of an eternal world. This appears to me the plain and express doctrine of the Scriptures; and I receive it with all my heart; and I am grateful to the Father of lights for possessing views which harmonize so fully with our best conceptions of His character.

In my subsequent Lectures, I hope to shew that these views fully explain the impressive and elevating language of the Scriptures respecting the death of Christ: and I shall only observe now that though I trace all to the mercy of God, and believe that the highest tribute of grateful praise is due to Him whom Christ has taught us to love with all our heart; yet, feeling I owe the possession of Gospel blessings, my hope of pardoning mercy and eternal life, to his obedience unto death, I hail him as (under God) my Saviour; his name, as associated with all his excellencies and all the blessings of the Gospel, is 'music to my ear;' and I join with delight and gratitude in the song,

'Worthy the Lamb that died, they cry,

'To be exalted thus:

'Worthy the Lamb, our lips reply,

'For he was slain for us.'

'Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and

honour, and glory, and blessing.' And to Him that exalted him, and gave him a name above every name, to Him be the highest tribute of our praise, the best obedience of our lives, and supreme glory everlasting. Amen.

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## HYMN.

Father of Jesus ! God of Love !  
Of every joy and hope the spring ;  
For thy rich grace by him bestowed,  
To thee our grateful praise we bring.

Of pardon and eternal life  
Thy mercy formed the gracious plan :  
And Jesus, sent by thee, conveyed  
The glorious news to sinful man.

To seal the covenant which he brought,  
He passed through suffering, shame and death :  
And shall we not his claims revere,  
And love him to our latest breath ?

Oh may his love our hearts inspire,  
His holy precepts to obey !  
His spirit ever be our own ;  
His promise cheer in life's last day.

Then, in the great decisive day,  
Jesus will own us as his friends ;  
Will call us to his blest abode,  
To share the joy which never ends.



## LECTURE III.

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### PURPOSES OF THE DEATH OF CHRIST DISCLOSED IN THE SCRIPTURES.

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Christian Brethren,

The views to which I invite your attention this evening, are the result of long continued, earnest, and (I trust) serious and faithful investigation. I have not only employed those means of knowledge, which (blessed be God) are equally accessible to all of you, and which, if alone and honestly employed, without bias from the opinions of men, would commonly conduct, without difficulty, to all essential truth on the subject; but wherever I have had the opportunity, I have sought, in the writings of those who oppose the views I entertain, for all the light I could derive from them. From the examination of the works of our orthodox brethren, I have often derived an increase of Christian affection, and I hope also of that fervent glow of sentiment which the writings of the Apostles may well communicate to all, but which our (I believe) erring brethren assist with doctrines which I cannot receive, because I do not see them taught by Christ himself, or by the ambassadors of Christ. I have

also been led to perceive how, in their search after Christian truth, they are perplexed by the mazes of human systems, prevented from seeing the simplicity that is in Christ by the veil which human imagination has wrought and arrayed with attractive colours ; and checked in their course by their fears, arising solely from the denunciations or alarming representations of human ignorance or intolerance.—I have sought with earnestness in these works for any light they might afford as to the purposes of the death of Christ, and with a perfect readiness to receive it ; for in the communion to which I belong, we have no restraints from creeds and articles, we view Christ as the only foundation, and feel accountable to none but the Christian's Lord. But I have seldom seen reason to modify, and never essentially to modify, those doctrines which I imbibed from my earliest study of the Scriptures, and which are embodied in my first work on the subject, now known under the title of 'Unitarianism the doctrine of the Gospel.' I see more as I advance, of the immense importance and of the extent of salvation of which Christ was the channel to mankind, and which by his death he carried, and is still carrying into effect ; and I discern more fully how his death answered the purposes in the Christian dispensation, which led the apostles to speak of it in terms of which I desire to see the force and to imbibe the spirit, while I keep clear of all unscriptural and antisciptural inferences from them. But I have never varied from those fundamental views

of the dispositions of God to men, and of the nature of His moral government, which seem to me taught most plainly by Christ and his apostles.

I now proceed to state what we know to have been the purposes answered by the death of Christ, in the blessed dispensation of the everlasting Gospel. And I invite your attention to those words of our Lord himself, which you will find in

LUKE xxiv. 46, 47.

THUS IT IS WRITTEN ; AND THUS IT BEHOVED CHRIST TO SUFFER, (literally, THUS IT WAS NECESSARY THAT THE CHRIST, the Messiah, SHOULD SUFFER) AND TO RISE FROM THE DEAD THE THIRD DAY : AND THAT REPENTANCE AND REMISSION (OF, FORGIVENESS) OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM.

This passage teaches us, I. That it was necessary that the Christ should suffer, because '*thus it was written.*'

The death of our Saviour was necessary to fulfil the prophecies respecting the Messiah, (at least that signal one of Isaiah in the 53rd Chapter,) which represent him as suffering and dying for the sins of men, by the appointment of Jehovah, preparatory to the diffusion of his blessings, and to the reception of that kingdom which is predicted by the prophet Daniel ;—preparatory to his entering into his glory. It is obvious, however, that this leaves the question just as we found it ; for the reasons why it was

predicted must be the same with those we are inquiring for. Whatever ends we learn to have been the purposes of Jehovah in appointing the death of our Saviour, these must have been the object of the prophecy as well as of the event itself. It was necessary for the fulfilment of prophecy, and to prove that he was the predicted Messiah, that our Lord should suffer; but except in *the increase of evidence* that he was in truth the anointed of Jehovah, anointed to bind up the broken-hearted and to proclaim liberty to the captive, the necessity for the death of Christ would have been alike strong if it had not been so foretold. The system of prophecy respecting the Messiah was a merciful provision of Him whose wisdom is unsearchable, to lead the pious Jews to expect, and to receive, this servant of Jehovah; it also assisted, without a doubt, to prepare the mind of our Lord himself for the great work before him; it serves now to confirm the faith of those who duly regard its evidence; it will one day contribute to bring the children of Israel to the fold of Christ. But it does not further add to the purposes of his death. Where should we learn these purposes better than from the lips of Christ himself? He received the Spirit without measure; he was from the first fully acquainted with the nature and extent of the salvation which he was to execute, and the means by which it was to be executed; and he himself declared to the Apostles, that he had made known unto them all things which he had heard from the

Father.<sup>1</sup> I think it certain that he gave them while on earth the *substance* of all that was afterwards (by the communication of the Spirit and the course of providence) unfolded to them : and for myself I declare that I discover in the writings of the Apostles no purposes of our Saviour's death which he had not in reality communicated to them by his personal instructions ; though the event more fully developed those purposes, and the Apostles expressed them in language naturally springing from their perception of the immense importance of them, and from the nature and language of the Mosaic dispensation.—Whether or not you agree with me fully in this view, you will when I say that what Christ stated as to the purposes of his death must be true, and must be the most important truth. I observe then,

II. Our Lord represents his blood, his death, as ratifying the New Covenant.

This is the essential representation of the ends of the death of Christ ; and it is the basis of all which the Scriptures declare on the subject. The merciful Father of His frail, ignorant, offending, mortal creatures, hath promised—and HE IS TRUTH—great and inestimable blessings on certain conditions ; this promise has been confirmed to us, as respects the messenger of mercy, by his death, and, as respects Him who sent him, by

<sup>1</sup> It is true that he says (John xvi. 12.) ‘I have yet many things to say unto you, but ye cannot bear them now’ : but his words in John xv. 15, clearly prove that the germ of every important truth had been made known to the Apostles.

his resurrection; and he that receives Jesus as the Christ, the Son of God, is, by the gracious offers of God, placed in a state to comply with these conditions, and to receive these blessings. God and Man are then the two parties; God offering the covenant, and promising its blessings; Man accepting the offer, and undertaking the conditions, with the hope of the blessings: and there is also the Mediator appointed by Divine grace, the authorized and empowered 'Mediator between God and men, the man Christ Jesus.' He was the Mediator in the same sense (though in a much higher degree) in which Moses was the mediator of the Old Covenant;—viz. commissioned to execute its solemn duties, to be the minister and messenger of God's will, and to enforce and explain his commands.

But, still further, Christ was also the *victim*, the blood of which was deemed to ratify the covenant, and to give it the requisite sanction. The Old Covenant was by such means<sup>1</sup> formally ratified, and as the Gospel was first to be received among the Jews, it was well that there should be something analogous in its character and circumstances to that which was designed to prepare for it. After those solemn and awful manifestations of the greatness and majesty of Jehovah which attended the giving of the Law from Mount Sinai, Moses communicated to the people the words and ordinances of the LORD, and the people answered with one voice, "All the words which

<sup>1</sup> Exod. xxiv. 3—8.

the LORD hath spoken will we do." He then wrote the words of the LORD; and early in the morning the people were assembled, and sacrifices expressive of adoration and thanksgiving and of vows, were offered for them: part of the blood of the victims Moses put in basins, and part he sprinkled on the altar. He then took the book of the covenant, and read in the audience of the people; and they said, "All that the LORD hath spoken we will do and be obedient." And Moses, by a striking act, ratified the covenant which they had undertaken. He took the blood and sprinkled it upon the people, and said, "Behold the blood of the covenant which the LORD hath made with you."—It is in reference to this ratification of the Mosaic dispensation, that the blood of Christ is called in the epistle to the Hebrews 'the blood of sprinkling';<sup>1</sup> and that the apostle Peter tells the Christians that they had been chosen 'unto obedience and sprinkling of the blood of Jesus Christ,'<sup>2</sup> in other words, to obedience to that covenant which was ratified by his death.<sup>3</sup>

The ratification which was made formally by

<sup>1</sup> Heb. xii. 24.

<sup>2</sup> 1 Pet. i. 2.

<sup>3</sup> Had the Gospel been first communicated in our days, and in our part of the world, perhaps it might have been spoken of as a *charter*, the charter of mercy, of grace, and of eternal life; and then it might have been well said to have been *signed* with the blood of the Ambassador of mercy. In either view, we have the blessings of the Gospel through his death. It was the channel through which the waters of life were diffused to all who should serve him as their Lord. Nay, his blood, the blood of the New Covenant (associated as it is with all the spiritual virtues of his words of mercy

Moses, for the Old Covenant, was made essentially and effectually by Christ, for the New.— In the gracious appointment of Divine wisdom, the Saviour of dying men could execute the work assigned to him, and prove that he was indeed what he declared, and that his message of mercy and life was from God, only by persevering, through bitter opposition, and under all the sufferings that the wicked and malignant could devise, with the full prospect of a shameful and ignominious death, and at last through the actual experience of it. He knew all from the beginning; and with that knowledge undertook the work of mercy. He felt anguish and agony at the approach of the last great act of obedience, but he was obedient even unto death. Suppose that at that trying moment when he said, “the spirit is willing, but the flesh is weak”, “this is your hour and the power of darkness,” nature’s terrors had conquered; that he had shrunk from the conflict;—just as we, when on the point of accomplishing some object of great importance to the welfare of others, often abandon it, appalled by its dangers and difficulties.

and grace and life,) is itself the stream which purifieth, which healeth, which refresheth, which giveth strength and comfort, and prepares the soul for its heavenward journey. Such representations are beautiful, when not strained too far; and imagination may well be employed to animate affection, while herself controlled by the understanding: but let not those who, from the too common abuse of them, shrink from employing them, suppose, (or others for them) that they are therefore deficient in the genuine love of Christ. The best proof of the existence and power of this affection, is the manifestation of the fruits of the spirit.



You tell me this was impossible; and so I also say. But why? Because he 'trusted in God'; because it was his meat to do the will of the Father who sent him, and to finish his work. But, for argument's sake, suppose that he had been less perfect; and consider what would have been the consequence, if, appalled by the prospect of accumulated suffering, he had shrunk from the last great act of self-devotement. It is a supposition which can only be endured for the sake of seeing the real importance of his obedience unto death. In that case, his glad tidings would have lost all their authority, and with it all their efficacy. What he had before done for the reception of them would have been fruitless; his adherents would have forsaken that which their Chief forsook; and all the blessings of the Gospel, its victories over sin and wickedness and the dread of death—victories which will be continually extending till all mankind are made subjects of its blessed and holy dominion,—all that the Gospel has done for *mankind* and all that it will do, and all that it has done for *individuals*, in raising the humbled sinner to the hope of mercy, in directing the soul heavenward, in supporting, alleviating, and preparing for eternity;—all would have been undone, and men would have been left in the midst of polluting and brutalizing idolatry, or in the grovellings of a state without God and without hope.<sup>1</sup>—Whatever has been effected by the

<sup>1</sup> Unless indeed God, in His infinite goodness, had raised up another Saviour, who would have been faithful unto death.

Gospel that would have been left undone; and whatever merciful purposes of God have been achieved that would have been frustrated, by our Saviour's yielding to the power of darkness in the fearful agony of Gethsemane; all these unspeakable benefits he accomplished by his endurance even unto death. In proportion as we understand what the Gospel has even already done for the human race, and comprehend what it will do; and in proportion to our own experience of its light and comfort and aid and hopes; in that proportion shall we appreciate the love of Christ, still 'surpassing knowledge', under the influence of which he shed his blood to assure the glad tidings of pardon and everlasting life.

That, under the appointment of God, we owe to this great act of love and obedience, our hopes of pardon and future blessedness, is perfectly clear; and if by its influence, and by the general motives of the Gospel, we have so exercised repentance towards God, and faith towards our Lord Jesus Christ, that we have obtained the pardoning mercy of God, and hereafter attain the eternal inheritance of the Saints in light,—we owe to this great act of obedience and love, *our* pardon, *our* acceptance, *our* eternal well-being. I have been asked, 'If Christ did not die to make atonement for the sins of men, what he did die for?' and my answer, in part, is, that he died to give assurance of the New Covenant, the covenant by which God promises His pardoning mercy; and that his blood was therefore shed for many

for the remission of sins. It is not necessary for me to maintain that God could not, in any other way than by the death of Christ, have given us the assurance of this blessed covenant; but I say that He hath done it thus; and as far as our Saviour himself was concerned, this was the only way by which he could assure to men the blessings of the Gospel. And therefore 'it was necessary for the Christ thus to suffer.' It was also necessary 'that he should rise again the third day'; and I observe,

III. That the death of Christ, *public and violent*, was necessary for the assurance of that great manifestation of Divine power, by which not only the authority of Jesus Christ was attested by God himself, but a pattern and a pledge afforded of our resurrection from the grave.

I hope I need not detail to you proofs of the immense importance attached to the resurrection of Christ in the Scriptures. In respect to our Saviour himself, to his own testimony and gracious fortitude, his claims upon our gratitude and love as giving himself a ransom for us; in respect to the spiritual influences of such a mode of assuring the glad tidings of pardoning mercy and eternal life; in respect to the introduction of sinful man into a state of privilege and acceptance;—we dwell, as the apostles dwell, upon that heart-affecting event by which our Saviour ratified the covenant of grace. But as respects the proof of his heavenly commission and his own exaltation to power and glory, and the assurance of all the

promises of God in and by him, and the anchorage of faith and hope, and the repose of imagination and of sense, each awakening the doubts and fears of nature ;—for all these, and more than these, we rest upon his resurrection from the dead by the mighty power of God.<sup>1</sup> ‘He was declared to be the Son of God with power by his resurrection from the dead.’ By this great event, God gave mankind an assurance that ‘he hath fixed a day when he will judge the world by him,’ and that ‘as in Adam all die, even so in Christ shall all be made alive.’ By this great event, ‘Christ became the first fruits of them that slept’—the first fruits to an immortal life. By this proof of the Father’s love and approbation, he obtained the victory over death and the grave, and in a peculiar manner ‘brought life and immortality to light.’ How much stress is laid upon this great manifestation of the mighty power of God, in the Christian dispensation, may be gathered from the words of the Apostle, ‘if Christ be not risen, then is our preaching vain, and your faith is also vain’; ‘if Christ be not raised, your faith is vain, ye are yet in your sins’;<sup>2</sup> and, ‘if thou shalt confess with thy mouth the Lord Jesus, and shalt

<sup>1</sup> When it is recollected that our Saviour himself declared ‘For this cause was I born, and for this cause came I into the world, that I might bear witness unto *the truth*’; it will readily be admitted that this attestation, on the part of the Father, that his words were not his own, was of supreme importance.

<sup>2</sup> 1 Cor. xv. 14, 17.

believe in thine heart that God hath raised him from the dead, thou shalt be saved.'<sup>1</sup> Christ is in truth, 'the resurrection and the life'; and through his death he became 'the Prince of life', and obtained 'the keys of death and Hades',—obtained the glorious privilege of calling all men from their tombs, and the solemn prerogative of awarding, to all, blessedness or condemnation. On this great event, (while we gratefully acknowledge the intimations of a future life in what we know of the character and moral government of God, in the mind of man, and in the works of nature,) we rest our hopes of eternity. And who that has witnessed the decays of nature; and contemplated the dissolution of the bodily frame; and considered that nothing which can be done by the child of mortality, can give any title to immortality, and that without the resurrection of Christ all that we could have possessed was wavering hope, instead of, as now, the confident expectation of a future life;—who, I say, can hesitate in uniting in the thanksgiving of the Apostle, 'Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away?'<sup>2</sup>

Now for the full assurance that 'God raised up Jesus' from the dead, it was necessary that

<sup>1</sup> Rom. x. 9.

<sup>2</sup> 1 Pet. i. 3, 4.

there should be the certainty of his death. And what could be more wisely appointed for this purpose, (as well as for the influence of this great sacrifice on every heart where there was any vital grateful warmth,) than that his death should be a violent one, and should be inflicted publicly and judicially under the eye of those who were his bitter enemies; and at a period when not only the adult population of Palestine, but many myriads of Jews from all parts of the Roman Empire, had (according to annual custom) crowded to Jerusalem to unite in the Passover—the memorial of the great temporal deliverance which God wrought for their people in the land of Egypt; and who in consequence had, at that most interesting period, the opportunity of witnessing, or knowing, the details of the event, which, under the appointment of God, was to cause an infinitely more important deliverance, even a spiritual and eternal salvation. In the circumstances appointed by Infinite wisdom there can be no doubt that our Lord did actually die; and the reality of his death makes the all-important fact of his resurrection indisputable. But see the effect of its taking place at the Passover. The nature and circumstances of his death had a most impressive influence in obtaining for his claims, and for the proofs of them, the attention of the hundreds of thousands who, on their return from the national festival, would spread in far-distant regions the wonderful event which had transpired, and prepare the way for the direct preaching of the Gospel. When to

this is added, as already intimated, that the nature and circumstances of his death were calculated to work upon the imagination, and upon the best affections of the heart, to rouse the attention, and to awaken gratitude, we can perceive the force of those words of our Lord with death in prospect; 'And I, if I be lifted up from the earth, will draw all *men* unto me';<sup>1</sup> and we cannot hesitate to join in his declaration after he had risen from the dead, 'Thus it behoved the Christ to suffer and to rise from the dead on the third day.'

Before proceeding further with the effect of the death of Christ immediately respecting the welfare of mankind, I will state some considerations more directly respecting himself, as it appears; though in reality all was for the great purpose, that the will of God might be done on earth as it is done in heaven.

IV. Then, Contemplating the effects of suffering in perfecting the excellencies of our Lord's character, as well as in the manifestation of them to others, the Author of the epistle to the Hebrews makes this remarkable declaration, 'It became him, for whom *are* all things and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.'<sup>2</sup> And again, after speaking of the agony in Gethsemane, 'though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect,' (the excel-

<sup>1</sup> John xii. 32.

<sup>2</sup> Heb. ii. 10.

lency of his character being completed, and his work entirely fulfilled,) 'he became the author of eternal salvation unto all them that obey him.'<sup>1</sup> He came forth from God to be the Saviour of men, and not of angels;<sup>2</sup> and it was proof of the compassionate consideration of the Father of all, for His imperfect, sinful, dying creatures, that He sent the great salvation by one who 'suffered being tempted'; by one who 'could be touched with a feeling of our infirmities', being 'tempted in all points like as we are, yet without sin'; and that 'by the grace of God, he should taste death for every man.'<sup>3</sup>

View it in whatever light we will, we see in the Gospel itself, and in the circumstances in which it was communicated, assured, and extended to mankind, a merciful adaptation to the condition of the frail and suffering child of mortality. It is adapted to the noblest exercise of the noblest powers of man, to the greatest vigour, acuteness, and comprehensiveness of the understanding, and to the most elevated flights of the well-regulated imagination. The mind of man, however refined, and expanded, and exalted, will never be without the need of it; and the more of true wisdom it possesses, the more will it discern the extent and value of its blessings. As to the distinctions of rank and power, the highest of our fellow mortals want the Gospel, at least as much as the lowest;

<sup>1</sup> Heb. v. 8, 9.

<sup>2</sup> Heb. ii. 16.

<sup>3</sup> Heb. ii. 18. iv. 15. ii. 9.



to guide them through the dangers of the world, to that state where all the distinctions of the world will be at an end, and they only shall be honoured and approved who, whatever their station, have been faithful servants. And yet it is in weakness, and in suffering, and in darkness, and in the sorrows of the heart, and in the prospect of nature's last conflict, that we most *feel* the need of the Gospel. It is these which make us most disposed 'to fly for refuge to lay hold of the hope set before us'; which make us most cling to it as the 'anchor of the soul, sure and steadfast'.<sup>1</sup> And can we, with such convictions, hesitate to say, that it behoved him to be a suffering one, who was the channel of salvation? To my mind, and I doubt not to yours, it appears infinitely better that the Gospel of grace and mercy should have been brought us by the 'Man of sorrows', than by one who, *without suffering*, obtained the everlasting dominion, the kingdom that shall not be destroyed. A Saviour who had not himself to endure, who had not himself to overcome the world, to repel its terrors and its charms, could not have shewn *us* how to overcome the world, nor afforded us that cheering and animating example which, blessed be God, we now have of his obedience even unto death. If this well-beloved of the Father had been spared the bitter cup, and had been rescued by twelve legions of angels, the message of mercy would not have sunk as it now

<sup>1</sup> Heb. vi. 18, 19.

does into the heart; it would not have spread as it did like the beams of the sun, to bless mankind by its sanctifying principles, to assuage the sorrows of the mourner, to guide the children of ignorance and darkness, to soothe the broken and contrite heart, and to bring life and immortality to light. It is most encouraging, to contemplate him who was without sin, suffering through the wickedness of men as though he had been a sinner: him in whom God was well pleased, undergoing the chastisement through which our peace was effected; him that was the 'beloved Son, the Messiah, the appointed Sovereign and Judge, no more exempt from worldly evil than those who seem most exposed to calamity and pain. It shews that suffering and sorrow are no proofs of God's displeasure; nay more, if Christ had to suffer and to know what anguish is for the completion of *his* spiritual excellence, it shews that sorrow and suffering are the chastenings of a Father, designed to produce the 'peaceable fruits of righteousness', and necessary to make His children duly partakers of His holiness.

I believe that the highest finish was thus given to the character of the holy and obedient Son of God,—such as could not have been attained in ease and tranquillity. But as far as respects ourselves, it is still more important that the fearful trials of his faith and piety and love, manifested those excellencies which never could have been called forth, (even if they had been as fully possessed,) but by such trials; and, further, that if

it was for the welfare of his followers, (as it has been, and will be for ever,) that he should set them an example that they should follow in his steps,—an example of meekness, of fortitude, of patience, of gentleness and mercy, of firm endurance and self-denial, of boundless love to man, of holy faith in God's promises, and of 'obedience unto death, even the death of the cross';—then we say that *for our sakes* 'it behoved Christ to suffer', and especially to go on till all was finished.

When considering the effects and purposes of the death of Christ, it should never be forgotten that they were *all* in view in the apostles' minds, as *a whole*, as they should be in ours; and then we cannot fail to perceive, that the effects on the spiritual excellence of our Lord's character, and the perfecting of his example, and all their blessed influences in the hearts of his disciples, are among the purposes of his death. So it is stated by the express declarations of apostles or apostolic men; and so also it is written with the finger of providence, by Him 'of whom, through whom, and unto whom are all things.'—Whatever effects have, in the gracious providence of God, arisen from the Gospel, and from the means by which it was executed, all these were a part of those purposes for which God sent Jesus to be the Saviour of the world, and for which he suffered and died. Such effects will be developing to *Man* as the volume of providence unfolds; but by Him to whom a thousand years are as one

day', and who 'from the beginning discerneth the end', all have been *ever* and *perfectly* known. Christ himself too, by the spirit of God, foresaw the glorious blessings which should follow from his sufferings; and though he prayed that the bitter cup might pass from him, yet when he found, by secret intimations of the will of God, that these blessings required his sufferings, all was resignation, and calm and dignified fortitude. I will observe more briefly, because the point is more obvious,

V. That it was necessary for the Christ to suffer these things and to '*enter into his glory.*' Our Lord himself declares it,<sup>1</sup> and we can have no doubt of the fact.—In the epistle to the Hebrews it is said, that 'for the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of the throne of God.'<sup>2</sup> And to the same effect the apostle Paul, when urging love, and lowliness of mind, and a constant regard to the welfare of others, beautifully directs us to the example of Christ; who, though possessed of divine prerogatives of wisdom and power, considered his high powers only as a trust, and assumed no personal dignity, but on the contrary acted as a servant to those who owned him master, and lived as one of the ordinary sons of men; nay humbled himself yet more, and submitted to death, even the death of the cross, full as it was of ignominy as well as

<sup>1</sup> Luke xxiv. 26.

<sup>2</sup> Heb. xii. 2.

of suffering. But from his humiliation, the Apostle goes on to its effects, to its reward, to that glory, which, in the purposes of the Father, Jesus Christ had before the world was ;—‘ Wherefore God also hath highly exalted him, and hath given him a name which is above every name’, authority above all other, ‘that in the name of Jesus’, owning his authority, ‘every knee should bow, of *things* in heaven, and in earth, and under the earth’, that is, probably, Jew and Gentile, living and dead, ‘and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father’.<sup>1</sup>

By his endurance unto death, he finished the work which the Father gave him to do, and ratified the covenant of pardon and grace and life everlasting. And had his connection with this world then ceased for ever, if we joined him in the realms of blessedness, purified by his Gospel from sin, and delivered from the fear of its future evils, we might well have united in the song of those whose garments are said to ‘have been made white in the blood of the Lamb.’ But this is not so. We are certain that he is to be the Judge of all mankind, and that ‘the hour will come when all that are in the grave will hear his voice and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemna-

<sup>1</sup> Phil. ii. 3—11. Vide Unitarianism the Doctrine of the Gospel, 3rd Ed. p. 197—212.

tion.' And in the interval he is the 'Lord of the living.' His kingdom, which began when he ascended on high, shall never have an end. At the beginning of his heavenly reign, he poured forth the gifts of the Spirit on his apostles; he illuminated their minds, directed their labours, and supported their hearts. And still he liveth; still he is, in some way not disclosed to us, promoting the spiritual interests of mankind, and the spread of his Gospel. Whatever be the precise meaning of the apostle's expression translated 'who also maketh intercession for us,'<sup>1</sup> it implies that he watches over and provides for the welfare of his disciples. It is, indeed, inconceivable, that he who did so much on earth for us, and to whom 'all power in heaven and on earth' was given for the extension of his kingdom, should only have to *witness* its triumphs, in nations and in the hearts of individuals, and in no way, more than by what he has done, to share in accomplishing them.

The Scriptures have, however, left us in ignorance of the precise nature and degree of his agency, from the apostolic age till the last great day; and the imagination must not be too busy where the only sure evidence seems wanting. But that he is in a state of the highest glory and power, we do know, and while we contemplate the ever-increasing reward which the benevolent Saviour must have in the preparation of the hearts of men through his Gospel for everlasting happiness, and

<sup>1</sup> Rom. viii. 34.

remember that through suffering and death he attained it;—and while our faith is thus confirmed in ‘the kingdom prepared for the righteous from the foundation of the world’, and the sufferings of life ‘appear not worthy to be compared with the glory that shall be revealed’;—we also learn to think of the cross as the passage to the throne; with joyful exultation, we see our Lord and Saviour, ‘for the suffering of death, crowned with glory and honour’;<sup>1</sup> we say that among the purposes of his death was this, that he should be made the spiritual Sovereign and the Judge of mankind; and whatever benefits accrue to men from this appointment, and whatever blessedness to himself, all this, under the appointment of infinite wisdom and by the power of God, he procured by his death.

In tracing out the purposes of the death of Christ, I have as yet seen nothing but what was (we know by the Gospel records) in the view of our Saviour;<sup>2</sup> and, though but little understood by his apostles, really stated by him during his abode on earth. Such is the case with that purpose which is naturally dwelt upon so much by the apostle of the Gentiles, who viewed the introduction of the Gentiles into the Christian church, by

<sup>1</sup> Heb. ii. 9.

<sup>2</sup> Unless, indeed, we should except the fourth purpose above mentioned. But can we imagine that our Saviour was ignorant of the great influence his own character would exercise in effecting the salvation of mankind, or of the value of suffering in perfecting that character?

the death of the Messiah, as the great mystery of the Gospel—that secret purpose of everlasting mercy, which filled the soul of this once zealous Pharisee with the utmost amazement.

VI. The Gospel dispensation was to put an end to the exclusive privileges of the people of Israel. By it, the blessings which connect time and eternity, were to be shared by all who exercised repentance towards God and faith toward our Lord Jesus Christ. There was no longer to be any distinction between Jew and Gentile; and as our Saviour died to accomplish this work of mercy, and to ratify this new, this universal, this everlasting covenant, he declared to the Jewish ruler who came to him by night—in opposition to the prejudices of the Jews against the Gentiles and against the doctrine of a suffering Messiah—that ‘as Moses lifted up the serpent in the wilderness, even so it was necessary that the Son of man should be lifted up, that WHOSOEVER believed in him should not perish, but have eternal life’.<sup>1</sup> The rejection of the Gospel by the Jews and the crucifixion of their Messiah, greatly accelerated the extension of his blessings to the Gentiles. In fact, this act of rejection sealed the ruin of the nation, the destruction of their Temple, and the abolition of all the ritual of the Law. And, taking into the account the general effect of the death of Christ, as the ratification of the Universal Covenant, and the means of

<sup>1</sup> John iii. 14, 15.



extending it among mankind at large, in connection with this effect of its bringing about the termination of the Mosaic economy ; it cannot be difficult to see the import of those expressions of the apostle Paul which attribute to it the annihilation of ritual distinctions, the union of the Gentiles with the Jews on the reception of Jesus as their Lord, and the introduction into a state of blessed and holy privilege of those who were before without God and without hope in the world.

The same things were taught in different language by our Lord, while yet on earth. He told his disciples, in the words of the text, that the doctrine of 'repentance and the remission of sins was to be preached in his name unto ALL nations'; and before he left them, he directed them to 'go and make disciples among ALL nations'.<sup>1</sup> When he beautifully represents himself as 'the good shepherd that giveth his life for the sheep', he says 'and other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, one shepherd'.<sup>2</sup>

In the Temple, the Gentiles were not permitted to go even in the Outer Court further than 'the middle wall of partition'; they did not even see more than the smoke of those sacrifices which they had themselves presented ; they could witness none of the splendid ritual services of the Law ;

<sup>1</sup> Matt. xxviii. 19. See also John xii. 32.

<sup>2</sup> John x. 11—16.

they were kept 'afar off from the mercy-seat'. But in the blessed dispensation of the Gospel, extended to all mankind through the death of Christ, 'the wall of partition was broken down'; all had equal access to the throne of grace; the Gentiles were therefore 'brought nigh by the blood of the Cross'; they were brought into a state of union with the believing Jews, and of acceptance with their common Father, and they were no longer 'strangers and aliens, but fellow-citizens with the saints, and of the household of God'—all forming together 'a holy Temple to the Lord'.<sup>1</sup> With a somewhat different view, the apostle says, that 'Christ redeemed us from the curse of the law'; i. e. delivered men, by freeing them on admission into the New Covenant, from the burden of ritual observances and the excision which was the consequence of any wilful and presumptuous transgression of them; and he did this by submitting to a death which the law pronounced accursed; by which circumstance, (and by which only, for he was never more than at his death the object of the Father's love and approbation) he became 'a curse for us'.<sup>2</sup>

All this is only an exemplification of the general *fact*, that, since Christ executed the great work for which he came, through suffering and death, and could only thus execute it, we have all the blessings of the Gospel through his death, and—

<sup>1</sup> Eph. ii. 12—22.

<sup>2</sup> Gal. iii. 13. See John x. 17.

with constant reference of the mind to the wisdom and goodness of Him who ordereth all, and in whose purposes all had been appointed for ages of ages—all may well be said to have been procured for us by his death. The only difficulty in the way of the Unitarian, who has duly studied the Scriptures with the spirit as well as with the understanding, is, so to clothe the sentiments of his heart, that while he expresses them as he feels, and as the apostles teach him to feel, he may not, through the prevalence of erroneous views, mislead any from revealed truth respecting the attributes and moral government of the Almighty. He would often join, with full satisfaction, in the glowing language of his orthodox brethren, if he felt, that, in the circumstances, he could so do it that it might be to the glory of God, even the Father, so that God might be glorified, through Christ Jesus.

VII. The apostle Paul gives a most impressive view of the efficacy of the death of Christ in the Gospel scheme of reconciliation, representing it as a pledge of the 'tender mercy' of God. 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things'?<sup>1</sup> How full of encouraging assurance are these words! They present a feature of the Gospel dispensation, which mani-

<sup>1</sup> Rom. viii. 32.—I do not see that the death of Christ is ever presented to us as a proof of God's *abhorrence of sin*. It ought however to operate to make us hate sin.

feats its merciful adaptation to such a being as man; capable of soaring into regions of intellectual truth, but requiring to have his vital heat maintained as he ascends, lest even the purer atmosphere should destroy his spiritual energy, and he fall into the dust or mire of the earth.<sup>1</sup>

The Father of His creatures, sending His chosen, beloved, holy Son to proclaim to His offending and sinful children that He will pardon them if they repent and turn dutifully to Him; to shew them the way in which they should go; to warn them of the evils which they should shun; to disclose His unchangeable purposes of a never-ending existence after this life, and, withal, to promise them His gracious aids in the work of preparation for it;—to give the *assurance*, the *pledge*, the *display* of His merciful purposes, to affect their imaginations, to awaken their emotions, to touch their affections, and, by all, to strengthen the *conviction of their understandings* and to cherish *the faith of the heart*;—so ordered the earthly course of this messenger of His grace, that he could execute the purposes for which he came, only by submitting to death, even the death of the cross: and appointed that this beloved Son should

<sup>1</sup> We require to have some column raised on the Rock of ages, round which to entwine our heaven-aspiring but frail desires and purposes; some *assurance* of our Maker's forbearance and compassion to give us hope and fortitude. We often need some *manifestation* to the eye of the understanding, by which we may have confidence in approaching the throne of grace. Such a column is the Cross of Christ.

suffer death by the hand of those whom he came to save from sin and misery.—*Other* inferences may be drawn from this manifestation of the Divine disposition to the sinful children of mortality; but here is one developed;—that if, to save them, the Father spared not His own Son, but delivered him up for us all, He will be ready, graciously ready, to grant to those who dutifully submit to him and accept him as their Saviour and their Lord, all things needful to make his Gospel effectual to their peaceful passage through life, all things needful to enable them to promote the welfare of others, and to qualify them for an admission into those blissful mansions where they shall be for ever with him whom they love though now unseen, and in whom believing they rejoice with joy unspeakable and full of glory.

I think the apostle's words have an obvious reference to a passage at the close of the interesting prophecy of Malachi, in which the prophet speaks of the mercy of Jehovah to those who serve him. 'Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard *it*; and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine (saith the LORD of Hosts) in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.'<sup>1</sup>—And yet here was a Son

<sup>1</sup> Mal. iii. 16, 17.

*that did serve* his heavenly Father ;—a Son whom the infinite eternal Creator and Lord of Heaven and Earth Himself designated as *His beloved Son* in whom He was well pleased ;—who (though the long-expected Messiah) lived in lowly poverty that his followers might be rich in blessedness :—here was a Son who, if purity, and piety, and love could have preserved from the evils of mortality, might surely have been spared at least that which does not come to all, the accumulation of anguish, and shame, and agony ;—yet appointed to suffering and death, made to drink the full cup of bitterness, to be baptized in the billows of affliction, made more overwhelming by ingratitude, by the disappointment of the most earnest exertions to save his people from ruin, by the wearying effect of incessant labour, and the still more wearying opposition of selfish malignity, and by the natural effects of all on a frame obviously susceptible in an acute degree of the external and internal causes of distress. And if we think alone of the hours of Gethsemane and Calvary, and the scenes in the Temple and the Hall of Judgment, well might we wonder at the appointment, and say, *why* should this righteous servant of God have thus suffered disappointed hope and agonizing distress, have thus been cut off by his people.—But seeing, as we do, that the Cross was made, in God's appointment, the way to the crown ; we only feel our hearts impressed with grateful affectionate admiration towards the meek and compassionate

Saviour, on witnessing, through all, his entire subjection of every worldly purpose, his perfect love to mankind, his all-absorbing devotedness to the will of God; we only think of the inestimable blessings we possess through them; we see, (so he no doubt saw,) even during the hours of awful darkness that spread over the whole land, the effulgence of heavenly glory; and in the intensity of his bodily sufferings we behold the joy that was set before him of diffusing among countless millions the glad tidings of pardon and eternal life, and of carrying on, when no longer on earth, that work of mercy which he fully commenced by his death.

*Now* we view the Cross, (with all the steps which led to it,) as the pledge of the gracious purposes of our heavenly Father; and we say that since He spared *not* his own Son, (that son whom he loved with peculiar love, because he peculiarly bore his image,) *He is* willing to receive His wandering children when they return to the Father's house; *He is* ready to extend His mercy to the broken and the contrite heart; His ear *is* ever open to their cry, when in anguish of spirit they look up to Him for succour; His eye ever witnesseth with a Father's pity their struggles under the burdens of mortality; and He will, if they faithfully and perseveringly seek for it, grant them that wisdom that is profitable to direct in the way of peace and duty, that strength which has its most perfect display in their weakness, and that aid which will enable them successfully to

combat those infirmities of nature which lead to sin, to withstand the hourly influences of the world without, and to resist the more direct temptations to forsake the narrow path; He will be nigh to them when the hour of darkness cometh, giving them, in His due time, light and consolation; He will heal their wounds and grant them peace; He will be with them even to the end; and will finally make them partakers of His mercy unto eternal life through our Lord Jesus Christ.

But I must now briefly observe, in the last place, what has been in my view throughout, and what I have already virtually considered;

VIII. That the death of Christ was a ransom, a means of deliverance from sin and all the evils of sin.—‘The Son of man’, saith our Lord, ‘came not to be ministered unto, but to minister, and to give his life a ransom for many’.<sup>1</sup> This representation of the purposes of the death of Christ, fully accords with the views I have endeavoured to develop. If the object of the Gospel was the salvation of man, their deliverance from sin and all its evils, and if Christ could not have effected this but through his death, and if he did so effect it;—then to his death we owe, under Divine appointment, the blessings of the Gospel; by his death especially, he became our Saviour and Redeemer; and the sacrifice of his life was our ransom, peculiarly as it respects our Saviour

<sup>1</sup> Matt. xx. 28.



himself, the price of our redemption, our means of deliverance from all the evils from which we are delivered by his work, his Gospel, his death.<sup>1</sup>

As he himself spoke of this voluntary devotion of his life to the purposes for which he came from God, as a ransom, no wonder that the apostles have corresponding representations. Paul, in his pathetic address to the Ephesian elders, enjoins upon them to 'feed the church of the Lord which he purchased (or acquired) by his own blood',<sup>2</sup> i. e. by shedding his blood to complete the gracious and sanctifying purposes for which he came from God. He tells the Corinthians, 'Ye are not your own, for ye are bought with a price', rescued from captivity by the blood of Christ; 'therefore glorify God in your body, and in your spirit, which are God's'.<sup>3</sup> And in like manner, in his epistle to Titus, he declares that our Saviour 'gave himself for us, that he might redeem us from all iniquity'.<sup>4</sup> Peter most emphatically reminds the Christian converts, that they had been redeemed from their sinful customs by 'the precious blood of Christ, as of a Lamb without blemish and without spot'.<sup>5</sup> And in the

<sup>1</sup> This view of the subject will be found further developed in the concluding Lecture.—*Ed.*

<sup>2</sup> Acts xx. 28. That *Lord* and not *God* is the genuine reading in this passage, see (among other critics) Dr. J. P. Smith's *Scripture Testimony to the Messiah* (1837), vol. iii. p. 57—66; and his *Four Discourses on the Sacrifice and Priesthood of Jesus Christ* (1842), p. 39.—*Ed.*

<sup>3</sup> 1 Cor. vi. 19, 20.

<sup>4</sup> Tit. ii. 14.

<sup>5</sup> 1 Pet. i. 19.

sublime visions of the beloved apostle, recorded in the Revelation, it is represented as the song of the blessed—in which may it be our happiness hereafter to join, as we may now in spirit—‘Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.’<sup>1</sup>

If I have succeeded in developing the sentiments in which my heart and my judgment alike accord with the full confidence of faith, you can have no difficulty in allowing that the Unitarian too may well ‘glory in the Cross of Christ.’ It is to him the emblem of the Covenant which our Saviour ratified by his blood shed upon it: it is to him the emblem of the obedience and faith and love which conducted our Saviour to it; it is the emblem of the Father’s approbation of His beloved Son, and of the glory and the power to which He *therefore* exalted him: it is, like the mercy-seat of the Law, the emblem of the pardoning mercy which was there assured to men: it is the emblem of the resurrection which soon followed it. It pointeth to heaven, where the crucified Jesus hath gone, and where he will receive all who are sanctified by his Gospel. It bids us dry our tears, and dismiss our alarms; for it tells of a Father’s pity, and a Father’s acceptance, and a Father’s aid.

But let us all remember, Christian Brethren, that the Cross affords no shelter to the impenitent,

<sup>1</sup> Rev. v. 9.

to the obdurate, persevering sinner ; and that to the penitent believer, who hath experienced its blessed hopes, it is an emblem of duty as well as of privilege. It tells us that by self-denial, and by exertions for the welfare of others, we must take up our Cross and follow after Jesus.—By every motive of love and gratitude, of wisdom and duty, we are bound to fulfil, as far as in us lies, the purposes of heavenly mercy and of our Saviour's love, in promoting the spread of his kingdom, and especially in being the faithful subjects of it ourselves ; 'for the love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead ; and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.'<sup>1</sup>

'Now may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight through Jesus Christ : to whom be glory for ever and ever. Amen.'

<sup>1</sup> 2 Cor. v. 14, 15.

## LECTURE IV.

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**EXTENT OF CORRESPONDENCE BETWEEN CHRIST'S SACRIFICE OF HIMSELF, AND THE SACRIFICES APPOINTED BY THE MOSAIC LAW.**

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Christian Brethren,

Every view of the scripture doctrine of redemption which we have hitherto considered, brings us to this conclusion; that God, in His wisdom and His mercy, so ordered all things, that, to assure and diffuse the blessings of the Gospel, it was necessary that Christ Jesus should submit to the painful and ignominious death of the cross; that he did voluntarily submit to it, in order to accomplish these purposes; and that therefore, (under the appointment of Infinite wisdom,) we owe all the unspeakable privileges and blessings of the Gospel to this great act of devotedness and love.

If we consider the gospel dispensation as a covenant, by which the blessings of forgiveness and Divine aid, and final acceptance, are promised to those who comply with its terms; and further as ratified by our Lord's voluntary death, without which it could not have been assured, nor its blessings extended to those who now enjoy its

light, and gracious privileges ; we shall have the key to all the difficulties attending the scriptural language on the subject. It is a view of the greater importance, because it is supplied by our Lord's own declarations ; and because it explains why all the blessings which the Gospel affords to mankind, are referred in the New Testament to the death of Christ, as well as to that manifestation of the Divine power and approbation, by which God set His seal to the promises of the Gospel, and to the divine authority of him who brought the covenant of love and mercy.—This view is brought forwards, in several parts of the epistle to the Hebrews : but it is lost sight of in the common translation, which renders by *testament* (or will) that Greek word which in the writings of the apostles and evangelists is often rendered *covenant*, (as it always should be,) and which, in the Septuagint, continually stands for *covenant*, and never for *testament* or will. This you will find the case in the passage which I shall employ as my text ; and, as the meaning is entirely lost sight of in the common version, I shall read it from the translation of the venerable Archbishop Newcome, with some brief remarks as we proceed.—

HEB. ix. 11—15.

BUT CHRIST HAVING BECOME A HIGH-PRIEST OF FUTURE GOOD THINGS, ENTERED ONCE INTO THE MOST HOLY PLACE, into the immediate presence of God in heaven, THROUGH THE GREATER AND MORE PERFECT TABERNACLE, NOT MADE BY HANDS, THAT IS, NOT OF THIS *present* BUILDING ; representing the regions of the sky,

the outer heaven, as corresponding to the outer part of the tabernacle, the Holy Place ; NOR BY, by means of, THE BLOOD OF GOATS AND CALVES, BUT BY, by means of, HIS OWN BLOOD ; HAVING OBTAINED *for us* AN EVER-LASTING REDEMPTION thereby, by the sacrifice of himself ; a deliverance from the bondage of sin and death. FOR IF THE BLOOD OF BULLS AND OF GOATS, AND THE ASHES OF A HEIFER, SPRINKLING THE UNCLEAN, (Numb. xix. 17) SANCTIFY TO THE CLEANSING OF THE FLESH, i. e. remove ritual, external pollutions, and bring into a state of ritual, external consecration ; HOW MUCH MORE SHALL THE BLOOD OF CHRIST, of the Christ, who, THROUGH THE EVERLASTING SPIRIT, i. e. perhaps, by the appointment of the eternal and unchangeable Jehovah, OFFERED HIMSELF SPOT-LESS TO GOD, CLEANSE YOUR CONSCIENCE FROM DEAD WORKS, from evil desires and dispositions, and the dread of punishment for past sins,<sup>1</sup> THAT YE MAY SERVE THE LIVING GOD ! This is much the same in import with the apostle Paul's words, when he says that Christ 'gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works'. AND FOR THIS CAUSE, continues the epistle, *Christ is the MEDIATOR OF the NEW COVENANT*, the person (as Archbishop Newcome well explains it) by whom it is transacted and confirmed ; THAT, DEATH HAVING TAKEN PLACE FOR THE REDEMPTION OF THE TRANSGRESSIONS UNDER THE FIRST COVENANT, *by his death* (which words the Archb. supplies) THOSE WHO ARE CALLED MIGHT RECEIVE THE PROMISE OF THE EVERLASTING INHERITANCE.

The epistle from which I have read this passage, is one of undoubted antiquity and value. I have no hesitation in considering it as written a few years before the destruction of Jerusalem, by

<sup>1</sup> Or, from the unprofitable observances of the Mosaic law.—*Ed.*

some Hellenistic Christian of authority and talent, having a mind strongly impressed with the great moment and the true spiritual nature of that dispensation which the Messiah introduced; and looking forwards with certainty to the final termination of that which, in common with his countrymen, he had been accustomed from his earliest years to regard with veneration; and which could not but impress the imagination of all with the solemnity, splendour, continual recurrence, ritual holiness, and Divine authority of its institutions.—If you see sufficient reason to believe that this person was the great apostle of the Gentiles, you will allow me, in the exercise of the right of private judgment, to entertain a different opinion, without considering me as deficient in reverence for the Scriptures. I have paid great attention to the external evidence for the opinion that it was written by St. Paul; and the known deficiency of this in the earliest ages of the Church, and the to me increasing strength of internal evidence against the opinion, satisfy me more and more that it was not written by the apostle Paul. Like that great apostle, the author had imbibed the spirit of the Gospel; like him, he was accustomed to the interpretations of Scripture prevalent among the Jews, though he employs them much more frequently; like him too, he knew that the Law had fulfilled its purposes; and like him, he was earnest in leading the Christian believers to steadfast faith and to righteousness and true holiness. But I can carry the analogy no further. He does

not, in my judgment, write as the apostle did in his later epistles; and even compared with that to the Galatians, written ten or twelve years before this could have been written, there is the following striking difference. The apostle nowhere endeavours to reconcile the minds of the Jewish Christians to the Gospel, by shewing them that in this new dispensation there is something corresponding with, but superior to whatever they revered and valued in the old, (which is the great purpose of the writer to the Hebrews;) but shews them the absolute annulment of that ritual to which their imaginations and their faith yet clung with fond reverence. The ardent and comprehensive mind of the great apostle was continually dwelling on the large views of the gospel dispensation, which took in all the world: the writer to the Hebrews seems to have mainly confined his views to that which yet struck his imagination, as well as shook the faith of those who still walked too much by sight. The apostle was not uninfluenced by the modes of interpretation common in the Hebrew schools of learning, and among their Pharisaic rubrics; he sometimes employed them to confute those arguments which were deduced against the Gospel from them; but this little appears in his later epistles: whereas the writer to the Hebrews repeatedly employs them, and carries them much further than the apostle ever does. His ardour and brilliancy of style often appears to me more correspondent with the imagery of poetic fancy, than with the apostle's



energy of thought, and with his strength of imagination, which rose indeed above the world, but which never soared out of the region of reality; which, while it expanded to heaven, still kept its foot on the rock of truth and soberness. One thing strikes me forcibly. The apostle does indeed derive some of his impressive representations of the agency and death of Christ from the Mosaic ritual. He speaks of him as a sacrifice, (a whole burnt offering,) acceptable to God; he speaks of him as our paschal lamb, since through him we obtain a spiritual salvation; he speaks of him as the mercy-seat, sprinkled with his own blood; he speaks of him as the Mediator between God and men; and he continually speaks of the inestimable blessings which we receive through Christ, and the extension of these blessings to the world at large, as conveyed or assured through his death. But in the epistles which we all agree in attributing to him, and which I have no doubt whatever were written by him, he nowhere represents Christ as a High-Priest, or argues from those resemblances which he might justly have pointed out.<sup>1</sup>

<sup>1</sup> Those who are desirous of studying the much-agitated question concerning the authenticity of the epistle to the Hebrews, are referred to the following works, which contain, besides able discussions of the subject, copious lists of the principal authors, both of ancient and modern times, who have written on it. 'A Commentary on the Epistle to the Hebrews, by Moses Stuart'. London 1834. 'Dr. J. P. Smith's Four Discourses on the Sacrifice, &c. of Jesus Christ'. London 1842: page 329 et seq. 'Unitarianism the Doctrine of the Gospel.' Bristol 1823: page 422 et seq. And,

We hear a great deal among orthodox divines of the priesthood of Christ: but it is solely derived from the epistle to the Hebrews, with the exception of that passage in Ps. cx. which seems peculiarly to have suggested the idea to the author. Christ himself does not allude to it during his ministry on earth; not one of the apostles alludes to it in their preaching, as recorded in the Acts; we do not find any reference to it in the epistles of Paul and Peter and Jude and James and John; and, what is perhaps still more remarkable, in those representations which are given us of the heavenly world in the revelation made by Christ to the beloved apostle, there is no allusion to any priesthood of Christ; but, on the contrary, he is simply represented as the Lamb, the Lamb that had been slain.—What renders this want of allusion to the supposed priesthood of Christ the more striking, is that Christian believers are twice spoken of by the apostle John as being made by Christ kings and

‘Kuinoel Commentarius in Epist. ad Hebr’. Lipsiæ, 1831. This most temperate and learned writer, after a patient examination of the arguments of preceding authors (including those of Dr. Stuart) concludes in words to this effect. ‘Amid such great differences of opinion with regard to the true author of the epistle; when even the ancients were so uncertain on the subject, that Origen hesitated not to confess that the writer was known only to God; I am unwilling to dispute concerning the name of the author. This only seems to be certain, that Paul is not to be considered the author, but that it was written by some Jewish Christian of Alexandria, a disciple of Paul.’ Page xxvi.—*Ed.*

*priests* unto God ; and the apostle Peter represents them as a *royal priesthood*, and in a still more remarkable manner, as ‘a *holy priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.’<sup>1</sup>

It was the object of the eloquent author of the epistle to the Hebrews to shew, that whatever there was of excellence in the Jewish ritual, there was something similar to it, of equal or superior value, in the Christian system : and in so doing, he traces out correspondencies with which Christian divines have less to do than the Christian poet has, in a way well calculated to affect their imagination and their feelings. His representations have been employed to interpret the plain language of Christ and his apostles, when certainly the natural way would have been to explain or limit the application of his representations, by their plain language : and doctrinal *inferences* have been derived from them with a confidence which, in my judgment, is without foundation. Indeed there is reason for astonishment how so much could be derived at all. If persons who desire to found their opinions on the Scriptures would carefully leave out of view every thing but what they really learn there, and without being misled by the magic of words, would make Scripture its own interpreter, there would be vastly less difference of opinion among them. It cannot be necessary that the Christian should study the

<sup>1</sup> Pet. ii. 5.

ritual of the Law before he can understand the Gospel of Christ : and I have no hesitation in the belief that he who has the doctrine of Christ and his apostles in his heart, has not to go to the epistle to the Hebrews for additional light as to the nature of the gospel dispensation : but he may go to it to have the principle of Christian faith invigorated, to have his love animated (and, shall I say, made more tender ?) towards the Captain of our salvation, and to have his soul strengthened and encouraged under the afflictive dispensations of the Father of spirits, and prepared to bring forth the peaceable fruits of righteousness.

The argument of the writer 'on this particular point is, that in whatever respect the office of the High-Priest is dignified or interesting, that of Jesus has equal or greater dignity or interest ;— and it is not wonderful if (in the midst of much that is strikingly beautiful and pathetic) he employs the Jewish modes of interpreting Scripture, and dwells upon single and obscure points of resemblance, in thus endeavouring to interest the feelings and remove the prejudices of his fellow Jews.'<sup>1</sup>

Since Moses saw on the mount patterns of the buildings which he was to erect for the worship of God, and of its various decorations, the writer speaks of the heavens where Christ now dwells as the Holy of Holies : and since he has, through his death, brought into a state of spiritual conse-

<sup>1</sup> Unit. Doctr. Gosp. p. 382.

cration all who embrace his Gospel with full purpose of heart, and opened free access to the throne of Divine mercy, his death is represented as the purifying sacrifice, Christ himself as the High-Priest, and his own blood as that which was sprinkled within the veil that separates the Holy from the Most Holy Place. All this is beautiful imagery, and impressive to the imagination of the Jewish disciple, but it teaches no new truth; nor can I persuade myself that it was designed to teach any.<sup>1</sup>

These representations would at once invest Jesus with all the associations of sanctity, of dignity, and of supremacy, with which the pious Jews had regarded the High Priest under the Law: and though, in respect to the Christian of these days, it may not exalt his conceptions of the holiness, the dignity, and the supremacy of his Lord and Saviour; yet, in the manner in which the representation is made, there is much to affect and touch the heart, and bring it to the mercy-seat. 'Seeing then that we have a great High Priest' ('a merciful and faithful High-Priest', as

<sup>1</sup> Since the writer according to most commentators) represents the priesthood of Christ as commencing with his ascension into heaven, we have a full right to maintain that it is merely a figurative representation; because, after the communication of the Holy Spirit, the apostle Peter speaks of him to the Jews as exalted to be a Prince and Saviour (without the most distant allusion to his priesthood); and because in the revelation of Christ Jesus in his glorified state to his servant John, he does not once appear under the character of a priest, either really acting as one, or figuratively sustaining the office.

he elsewhere says)<sup>1</sup> ‘that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not a High-Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin; (who was holy, harmless, undefiled, and separate from sinners.<sup>2</sup>) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.’<sup>3</sup> But while we dwell upon these representations, with all the pathetic views of the author, to cherish our faith and hope and love, let us be cautious lest we derive from them any doctrine which may lead us away from the simplicity that is in Christ; or, under their influence, build hay and stubble on the sole foundation.

As far as I can perceive, ‘the office of the Jewish High-Priest and that of our Saviour, fully agree but in these two leading points; (1) that both were supreme under the respective dispensations; and (2) both had the ministry of reconciliation committed to them. But this is all. The High-Priest effected no spiritual deliverance; he removed no moral impurities; he gave not to men those glorious hopes and prospects which, in millions of instances, have enabled the Christian to triumph over sin and death; he did not abolish death, and redeem men from iniquity; nor did

<sup>1</sup> Hebr. ii. 17—iii. 2.

<sup>2</sup> Hebr. vii. 22—viii. 6.

<sup>3</sup> Heb. iv. 14—v. 10. See also ix. 11—x. 22.

any thing which God wrought in and by him, nor any thing which he did or suffered, assure to men such blessings as we enjoy through our Lord Jesus Christ.<sup>1</sup>

To those Christians who have been accustomed to view the Gospel in its comprehensive relations to all mankind and to eternity, and to contemplate its internal and spiritual influences; and who have not been trained up in habits of reverence for the ritual of the Law, and all who shared in it; it may be interesting, but surely not exalting, to represent Christ as our High-Priest. Hence we may safely leave this figurative representation out of view, (except as in any instance we find it tend to impress the heart,) when we are considering the real and most important offices sustained by him whom God hath appointed to be our Teacher, our Saviour, our Sovereign, and our Judge.<sup>2</sup>

But after all the great question is, not in what sense Christ may be compared to the High-Priest,

<sup>1</sup> Unitarianism, &c. : p. 381.

<sup>2</sup> Some there are who have carried this doctrine of the priesthood of Christ so far, that it has been said in the Christian pulpit that 'even in heaven Christ shews his bloody wounds, and wrests pardon from God'; but I am also constrained to add, that in the present day no great stress seems to be laid upon the allusions of the epistle to the Hebrews, as teaching truth: indeed it is almost impossible, I think, to fix the understanding upon it, so as to derive any clear consistent system of belief on the subject; though, through the imagination, it may deeply interest the affections.

but, how far his death corresponded with the sacrifices of the Law. And here it is generally thought enough by our orthodox brethren to say that the death of Christ was the great sacrifice for sin, which gave the legal sacrifices all their value, and enabled them to make atonement for the sins of the Jews; and that in like manner the death of Christ makes atonement for those who believe in him, and, especially, in his atoning merits.

In order to understand the language of the Scriptures on this subject, it is necessary to bear in mind, that though the ritual of the Mosaic law was burdensome and expensive; though its observances were made much more oppressive by the traditions of the Pharisees; and though it had now answered its purposes, and had become too much a lifeless form, yet there was much to impress the imagination, as well as to captivate the senses, in the services of the temple; and (particularly in some of the less frequent solemnities, such as that of the Passover) there was much upon which the understanding could rest with full accordance. Now since the Gospel was designed to be first offered to the Jews, it was well that there should be such analogies, such correspondencies in time and in circumstances, as should prepare the mind of the pious and contemplative Israelite, to discern that both came from the same Divine source. These correspondencies, however, we must not strain too far; nor, I imagine, do they furnish any additional *information*, as to the nature of the gospel dispensation: but they serve,



even to us, (if we are properly acquainted with the leading parts of the Mosaic ritual,) to afford illustration, and to impress the mind. And it would have been extraordinary, if the disciples of Christ, (who once had been, and indeed still were, under the obligation of the Law, who had been accustomed from their childhood to walk in its statutes and its ordinances) had not made allusions, and traced out analogies to its ritual, in order to express their sense of the importance and efficacy of that last great act of love and obedience, by which their revered Lord became the author of an eternal salvation. He who had been brought up in all the minuteness of ceremonial observance practised by the strictest sect of the Jews, does indeed speak of the Mosaic ritual as consisting of 'weak and beggarly elements';<sup>1</sup> and so it might be regarded when compared with that system which was powerful to produce spiritual purification and spiritual deliverance, and which was rich in eternal hopes and prospects: yet it was perfect for its original design, to maintain the knowledge and worship of the one true and living God; and wisely adapted to promote that constant and actuating sense of His presence and purity and moral administration, which would lead beyond external observances, and generate the spirit of internal religious obedience.

The ritual must not be considered separately from these great principles, nor from the pre-

<sup>1</sup> Gal. iv. 9.

valence of idolatry in the tribes which bordered upon the land of Israel, nor from the character and intellect of the nation for whom it was designed. In order to fix their attention, and to cherish in their gross hearts spiritual affections and religious principle, the ritual of the Law was almost wholly the service of the hands and of the eye. The most particular directions were given in all that respected the worship of God, that they might not be left to their own imaginations, which were prone to admire and imitate the debasing rites of the surrounding nations.

I do not say that we are able in all instances to assign a reason for particular institutions and ceremonies. But the attentive observer, possessing some acquaintance with the nature of heathen worship, and the ceremonies of the nations round about, can scarcely fail to come to this conclusion generally;—that the ritual of the Law was wisely adapted to prevent idolatry, and to cherish in the minds of the Israelites an abhorrence of the impurities of the heathens. In many instances, we can see the exact cause of the particular institution or direction: and seeing so clearly as we may the reason of some, we have good ground to infer that all had a satisfactory reason, though in this remote period we cannot expect to trace it. And one general principle we cannot but admit; that if, with such objects, there were to be a ritual at all, it was necessary that the rites should be clearly defined, and every thing specified which related to the time and manner of their performance.

The unfortunate circumstance is, that modern critics explain the nature of the Mosaic sacrifices, by the notions of sacrifices entertained by the heathens, (and from them by Christians and even the later Jews,) and then explain the sacrificial expressions relative to the death of Christ, by this erroneous representation of the Mosaic sacrifices. A large proportion of the difficulties attending the Jewish revelation, and of the false views of Christian theology, have sprung from this source. The true way assuredly is, to consider the Mosaic ritual as it would be regarded by Joshua, by Samuel, by David, by Isaiah, or by any other pious Jew before the time of Christ, untainted by the degrading views of the heathens, which led these to suppose that their sacrifices appeased the wrath of their offended divinities.

The sacrifices of the law were of various kinds. Some were directly devotional, designed to obtain the favor of God by an act of pious duty, and to express thankfulness for past mercies. The *thank-offerings* (called in the common translation *peace-offerings*) were in part consumed upon the altar; a small portion which was prescribed was presented to the priests; and the rest was eaten by the offerer and his friends, in a solemn feast.

Besides the thank or peace-offerings, there were other voluntary offerings, which consisted either of animal sacrifices, or vegetable oblations. Of these you will find the account in the first two chapters of Leviticus. The animals offered in sacrifice, were to be clean, and without blemish;

and *the whole was to be consumed* on the altar ;—whence it was denoted by a word signifying a holocaust or *whole burnt-offering*, or as you will find it in the common translation, a *burnt-offering*.

The whole burnt-offerings were individual offerings ; their pecuniary value was to be regulated by the circumstances or dispositions of the worshipers ; and without a doubt, their acceptableness depended upon the sentiments with which they were offered. The person presenting the holocaust brought the victim to the door of the tabernacle, and before he killed it, he put his hand on its head. Many imagine that this was to indicate that his sins were transferred to the victim : but there is no ground for the supposition, because the same thing was done when the sacrifice was for a thank-offering. It is more probable that it simply denoted that the worshiper presented it himself, and gave up all right to it ; just the same as the old Romans used a similar action when they gave liberty to their slaves, to intimate that they relinquished all power over them for the future.

These offerings might be expressive of thanksgiving, or of penitence, or of supplication, or of simple adoration ; and, in language suited to the conceptions of the people for whom the ritual was designed, they were said to be of a *sweet-smelling savour unto Jehovah*,—pleasing to Him (just like our offerings of prayer and praise) as outward acts, expressive of the inward sentiments of the heart.

To these whole burnt-offerings there are various allusions in the New Testament. The apostle Paul says to the Romans, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God':<sup>1</sup> that is, to be wholly devoted to duty, though not to be consumed like the burnt-offering. So he speaks of the gifts which the affectionate disciples at Philippi had sent, as 'an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.'<sup>2</sup> And he uses a similar reference with still more force and beauty, and with a higher import, in reference to the death of Christ, in the epistle to the Ephesians, written in the same year: 'And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.'<sup>3</sup> Indeed if any sacrifice could be acceptable to God, surely it must be the self-sacrifice of Christ, himself holy and righteous, voluntarily devoting his life to promote the eternal welfare of mankind;—an offering manifesting the purest, the most earnest principle of love to men, the most comprehensive views of their spiritual well-being, and the most exalted piety and profoundest obedience to the will of his Heavenly Father. It was the noblest offering ever presented on the altar of devotion. And cold indeed must be our

<sup>1</sup> Rom. xii. 1.

<sup>2</sup> ὁσμὴν εὐωδίας, θυσίαν ευαρεστον τῷ Θεῷ. Phil. iv. 18.

<sup>3</sup> θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας. Eph. v. 2.

hearts, if possessing such inestimable blessings through this pious, self-devoting, all-important sacrifice, we view it without gratitude and love ; still more, if we do not feel its constraining influence urging us to fulfil its gracious purposes by walking in love and truth and holiness. But while we cheerfully admit the merits of our Saviour's sufferings respecting ourselves, and the claims they give him on our love and gratitude, let us not forget that our supreme love and gratitude are due to Him who 'so loved the world, that he gave his only begotten Son', 'not to condemn the world, but that the world through him might be saved.'

But, respecting the first mentioned burnt-offering, it is said that it should be accepted for the offerer, as an *atonement*.<sup>1</sup> When you consider in what way this word is employed, you will readily perceive that the original [*capher* or *copher*] which it represents, cannot have the signification of propitiation or atonement in the sense in which we understand the words, even if they denote no more than reconciliation, or making *at one* those who were before at variance. The atonements of the Law were used in reference to inanimate objects, and to cases where there was no guilt

<sup>1</sup> Lev. i. 4. As it is not conceivable that the less expensive offering, if proportioned to the means of the worshiper, and accompanied with the same sentiments of devotion, would not be equally acceptable with the more expensive one, the same idea is probably to be understood throughout the whole of the first two chapters, though not expressed.

whatever,—natural defects, or unavoidable impurities. The fact I think indisputably is, that the original signification of the Hebrew verb rendered *to atone*, is *to cover*; and this meaning is preserved more or less in every form of it. It was applied to the case of *sin*, properly so called, or the transgression of the moral laws of God; and then it conveys the idea of forgiveness. It was applied to *legal* impurities; and then it denotes that they were effaced, and that the thing or individual was purified. It was applied to *debt*; and then it denotes the obliteration, or the payment of the debt; and thence, by a simple transition, the ransom or price of redemption. There is (I am fully satisfied after repeated examination,) no reason whatever to consider it as ever denoting *atonement*, in the sense so often and unhappily, but unnecessarily given to that word,—appeasing the wrath of God, satisfying His justice, and making Him propitious to the sinner. If the word *efface*, or *obliterate*, or *cover*, were substituted, wherever we find the verb *atone* in the Old Testament; and *effacement*, or *obliteration*, or *covering*, wherever we find the noun *atonement*, we should be much nearer the real import of the original, and be more likely to obtain just ideas of the nature of the Jewish ritual, and of the sense of those passages in the New Testament in which there is an allusion to it.

The Holocaust, or burnt-offering, then, was received by Divine appointment, as a covering for the offerer, to hide his moral unworthiness, to

make his worship an acceptable offering.<sup>1</sup> Not that of itself it had any such efficacy ; but as an outward mark of inward dispositions, it was acceptable, and in that way, and in that way only, did it obtain for the worshiper the favor of God. But it was likely that so gross a people would often rest on the external sacrifice, in the same way as too many now do in expressions of repentance, or in the external offering of the lips and postures of the body ; and therefore the inspired teachers of the Jews took various means of recalling the people to that which was the object of the daily sacrifices, and voluntary oblations, viz. justice, mercy, purity, and faithful obedience.<sup>2</sup>

I mentioned the voluntary sacrifices ; and I may state that, besides these individual burnt-offerings, two lambs were every day offered up, in the morning and evening, as a symbol of the worship of the whole people ; and this was, in fact, all the public worship, properly so called, which was performed on ordinary occasions in the Tabernacle and the Temple, by the direction of the Law ; and at the time appointed for the sacrifices, the devout Jews

<sup>1</sup> There never was but one worshiper, since the world began, who did not need this merciful allowance ; and his self-sacrifice, pure and holy, was indeed such that, as in every act of his life, the heavenly Father must have been well pleased.

<sup>2</sup> To those who wish for proof of this well known and important fact, I may refer to the following passages among others ; Ps. l., Is. i., Amos v., Micah. vi.



used to frequent the Temple, to offer up their private prayers. By an interesting (and, without a doubt, appointed) coincidence, our Saviour was crucified about the time of the morning sacrifice, and expired about the time of the evening sacrifice : and it was owing to his death, that the abolition of these sacrifices was soon to take place. Even *we* can feel the impressiveness of the connection ; but how much more striking must it have been to the pious observers of the Law, who became believers in Christ. I do not, however, recollect any reference to the fact, in the writings of the apostles.

Those of my hearers who are acquainted with the Mosaic ritual, must be well aware, that I have as yet scarcely referred to that extensive class of sacrifices, which are denominated (without any ascertained distinction) *sin offerings* and *trespass offerings*. These were less strictly devotional than the burnt offerings and thank or peace offerings, and they were not like these *voluntary*. They were appointed by the Divine law, to cover, to put out of sight those causes which, agreeably to the ordinances of the Law, unfitted individuals or the whole people from partaking in the privileges of the sanctuary. The cases in which they were offered, were, when any individual, or the whole people, had, through inadvertency, offended against any of the ordinances of the Law, or had neglected any of its regulations, or had incurred any of the pollutions specified in it. To promote inward purity and

holiness, and to keep the Israelites steady in their adherence to the worship of God, and free from the idolatrous practices of surrounding nations, numerous observances were required, and various regulations enjoined, to produce a strict attention to bodily purity. When any of these observances were neglected,—provided the neglect did not spring from wilful presumptuous disobedience, (in which case the offender was to be cut off,)—and when any of those circumstances had occurred which were considered as requiring peculiar purification; then the sin or trespass offering was to be presented: and by this means, the person who was before considered as unfit to share in the privileges of Divine worship, was restored to the enjoyment of those privileges; his bodily impurities, and his legal disqualifications of other kinds, were thus covered, effaced, or obliterated; or, in the language of the public version, atonement was made.<sup>1</sup>

<sup>1</sup> The Roman Catholic religion furnishes us with better illustrations of the Mosaic ritual, than the simpler (and, as we believe, more spiritual) services of the Protestants. No Catholic engages in any religious service without making a recognition of the crucifixion and sufferings of Christ by certain signs; or enters into the church or chapel without employing the consecrated water. Suppose, that, from forgetfulness or accidental inability, either of these ceremonial observances had not been performed, and yet the services of religion engaged in; [or suppose that the individual had eaten meat on a fast day;] there would be a ritual offence, for which some penance would be enjoined, and then absolution given by the priest. The case is much analogous to

The sin or trespass offering by which atonement was made, i. e., by which bodily impurities or legal disqualifications were effaced, had little to do with the moral character of the individual; the effect did not at all depend upon his internal dispositions; and atonements were made, not only for persons, but for things. In the words of the epistle to the Hebrews, almost all things were by the law purged or purified with blood, and without shedding of blood there was no remission; i. e., there was no effacement of legal disqualifications or impurities.<sup>1</sup> But the author of this

the ritual Law in the respect we are considering: except that the latter was wisely adapted to the circumstances and intellectual progress of the people for whom God appointed it, and contributed for a time to lead them to religious obedience; and that the other is an infringement on the spiritual nature of the Gospel, and is calculated to lead persons to rest more on external observances, than on the discipline of the heart, and the spiritual obedience of the life.

<sup>1</sup> How often is it asserted that without the death of Christ there could be no forgiveness of sins, *because* of these words in the epistle to the Hebrews. We look at the passage itself, (ix. 22) and to the part of the ritual law to which it refers: and in the first place we find that the remission did not respect *spiritual pardon*, forgiveness of sin properly so called; but those acts and circumstances by which, according to the ordinances of the Law, the people were brought into an unconsecrated state, often through simple inadvertency, and sometimes through mere ignorance; and that, as Macknight judiciously observes, the annual atonement (to which the text refers) was made 'for all the people of the congregation indiscriminately, whether penitent or not.' And again, secondly, we find that even legal atonements were sometimes made *without* the shedding of blood; for in some cases, an

epistle gives us a clear intimation that the Mosaic sacrifices were not designed in their immediate effects to cause a moral, a spiritual purification, but solely to efface ritual impurity, and remove ritual disqualifications, when he says,<sup>1</sup> 'it is not possible that the blood of bulls and goats should take away sins': spiritual guilt, sin in its strict and moral acceptation, could not be removed by such means.<sup>2</sup> With reverence it may be said, God could not pardon, could not forgive sin, merely because the offender offered up an animal in sacrifice; it would be contrary to the justice of His dealings, and the holiness of His nature, to pardon while the moral character of the sinner remained unchanged. He will by no means clear the guilty: and it is a fact of the utmost importance, that for violations of the moral law, no sacrifices were appointed;<sup>3</sup> and (with the exception of a very small number of instances of direct moral culpability) the *atonements of the Law* respected merely *inadvertencies, neglects* (but not presump-

offering of flour was accepted as a sin-offering, when the individual was too poor to give the appointed victim. See Lev. v. 11.

<sup>1</sup> Heb. x. 4.

<sup>2</sup> If sacrifices had been appointed by God from the earliest times, as atonements for moral guilt (as some theologians would lead us to imagine) I know not how to account for our not hearing of them when sin had been committed. And it is remarkable that the LORD never directed such sacrifices to be offered for the Israelites when they had gone astray, as that foolish people often did.

<sup>3</sup> See Numb. xv. 22—31.

tuous neglects) of the ritual law, and *unavoidable, or accidental pollutions*. And it is further a fact, that in those cases which partake of moral culpability, bodily punishment or fine were inflicted: and *then* the offender was received into ritual communion by the legal atonement. Where there had been neglects and inadvertent violations of the Law, (whether the inadvertency respected merely ritual observances, or had led to violations of moral duty,) it is obvious that there was somewhat of a moral character: and though the offender was not, as in case of wilful transgression, to be cut off, yet it was right that he should humble himself, seek for forgiveness, and pray for greater caution in future. If he did so, he would thereby increase his religious principle, and become more the object of Divine favour. But whether he did so or not, the ritual advantages equally followed; if he performed the sacrifices which the Law required, he was thereby reinstated into ritual privileges; in the words of our translation, atonement was made, i. e., his legal disqualifications were effaced, his legal impurities were covered.<sup>1</sup>

<sup>1</sup> The Law (says the apostle Paul, Gal. iii. 24) was the schoolmaster to bring us to Christ: and I may avail myself of this familiar comparison to illustrate the ritual effacements or atonements. In a well-ordered seminary, regulations will be laid down extending to many cases with which moral duty has no further concern than that it is the duty of the scholar to attend carefully to them, both for the sake of his own principle of obedience and respect to the authority of the master, and for the sake of the good order of the society of which he forms a part. To enforce these regulations

The sacrifices on the great day of atonement, answered the same purpose for the High-Priest and for the body of the people, that the common sin-offerings did for the individual who offered them.<sup>1</sup>—Whatever caution was used, there was

penalties are annexed to the neglect of them. No regulations should be laid down, which cannot be observed: but even the best scholar may, with very little, if any, moral culpability, fail in the observance of some or other of them, either from ignorance of their real extent, or from inadvertency. In such case, the master may, if he deem it best, remit the penalty: but as this would open the door to culpable violations of the rules, and as other scholars might not see the matter in the same light with the master, he may think fit to exact the penalty of the irregularity, before the scholar is restored to his usual privileges and comforts. Suppose this done, the irregularity is effaced, and all goes on again as before. But this restoration to privilege is independent of the sentiments of the scholar. If he really had no vexation for his neglect, if he thought it hard that the penalty should be exacted, and submitted to it merely to regain his privileges and comforts;—or if, on the other hand, he were concerned for the evils that had followed from his neglect, and solicitous to be more attentive in future, and cheerfully submitted to the penalty;—though widely different in moral estimation, as far as respected the institutions of the school, he would in either case be restored to its privileges. The parallel might be carried to a much greater extent with perfect correctness, and with much of real illustration: and indeed I have often been struck with the correspondence between (on the one hand) the institutions and ordinances which the Great Parent appointed for the Israelites, and the system on which He trained that extraordinary people to obedience; and (on the other) those means by which the Father or the master endeavours to train up the young in the way in which they should go.

<sup>1</sup> Lev. xvi.

reason to expect, that through inadvertency, ignorance, or thoughtless neglect, something or other would occur, in the conduct of individuals, or in the public observances of the ritual law, which might disqualify them for partaking in the privileges of the Sanctuary. On that solemn day, the people were to afflict their souls,<sup>1</sup> i. e., they were to abstain from all gratifications of sense. Besides other sacrifices, the High-Priest offered a steer as a sin-offering for himself and his family, and one of two goats for the people; the other, the scape-goat, being permitted to escape into the desert, after a symbolical representation had been made of the removal of their ritual offences. On that day only, the High-Priest, and he alone, entered into the Most Holy Place; and there, after burning incense, and making a cloud with it covering the ark of the covenant, he sprinkled the blood of the steer against and before the mercy-seat; and afterwards the blood of the goat in like manner. After the various rites had been performed, and the burnt-offerings consumed with the fat of the sin-offering, the bodies of the two sin-offerings, whose blood had been carried into the sanctuary to make atonement, were wholly burnt without the gate of the camp. By these offerings and ceremonies atonement was made;

<sup>1</sup> Or rather, their bodily appetites; such is often the signification of the original word, *nephesh*. See Ex. xii. 16, ('which every soul must eat', Heb.) Ps. cvii. 5, 9, 18. Prov. xxvii. 7. Lam. i. 11, &c.

or, in other words, by these their ritual disqualifications were covered. And I believe this was all that was effected by these rites and sacrifices; without a doubt however, like all the institutions of the Law, (designed and wisely adapted for the infancy of mankind,) they had the great end in view, of producing a reverential awe of God, inward purity, and devotion of heart, by the observance of external purity and external worship; and moral caution by attention to avoid the sources of pollution.

On the whole, I desire to call your attention to the following conclusions. (1.) The atonements appointed by the Law, had nothing to do with pacifying the anger of God, appeasing His wrath, satisfying His justice, &c. They were ritual ordinances, appointed to cover, or efface, or blot out, or obliterate ritual disqualifications for sharing in the privileges of the Sanctuary, and intercourse with the body of the people. They were of the nature of consecration rites, and were sometimes offered to consecrate even inanimate objects, as, for instance, the altar.—(2.) The sin and trespass offerings (so far from being substituted for the forfeited life of the offerer) were *never* enjoined in any case in which life was forfeited; and they were *often* offered where there was no moral culpability whatever.—(3.) Like all the institutions of the Law, they were designed to prepare the way for the coming of a more perfect dispensation, but their end was answered without reference to any future event; and neither the



directions of the Law, nor the language of the inspired teachers of it, give us room to conclude, that they regarded them as having any reference to the death of Christ.—(4.) In case of flagrant violation of the moral law, no sacrifices were appointed; nay more, we are certain that no sacrifices (in themselves considered) could procure pardon. The language of the penitent king of Israel is express to this purpose; ‘Thou desirest not sacrifice, else would I give *it*, thou delightest not in burnt-offering; the sacrifices of God *are* a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.’<sup>1</sup>

The death of Christ agreed with the sacrifices of the Law in the following particulars. It was an event appointed by God; it was the means through which God, in His infinite wisdom, saw fit to communicate to mankind those spiritual blessings by which they would be made the objects of His favour. Through the death of Christ, (not by its immediate efficacy, but through his doctrine,) the spiritual impurities of men are removed. Without the Mosaic sacrifices, the privileges of the Law could not be enjoyed by the Jews; without the death of Christ, the inestimable privileges of the Gospel would not have been enjoyed by the Christians. And if this is all which persons mean, when they speak of the sacrifice of Christ, of its efficacy and value, I quite agree with them. But if they mean, that

<sup>1</sup> Ps. li. 16, 17.

the death of Christ operated in the same manner as the Mosaic sacrifices did in the case of the Jewish worshiper, I entirely disagree with them. That effect was immediate; the sin-offering answered its end, without reference to the disposition of the offerer; his impurity, or disqualification was obliterated.—The death of Christ is of service to those only who through the work of Christ are redeemed from all iniquity; and its efficacy in effecting our salvation depends on its producing, through the influence of his sufferings, his precepts, doctrines, spirit and example, that *spiritual* sanctification, and *eternal* purification, which will make us dead to sin, and alive to God. ‘Christ loved the church’, says the apostle, ‘and gave himself for it, that having cleansed it by the washing of water, he might *sanctify it by the word*.’<sup>1</sup>

If the death of Christ really held the same place in the Christian dispensation, that what we term the sin-offerings did under the Law, is it conceivable that the apostles should never teach the fact? It could have been known only by express revelation; and could not have been unknown to the apostles, if it were really the case. And yet, in the thirteen acknowledged epistles of the apostle Paul, there is not any clear reference, in connection with the death of Christ, (I believe that there is not any reference) to any other sacrifice than that of the whole burnt-offering.

<sup>1</sup> Eph. v. 25, 26. Compare John xv. 3. xvii. 17, 19.

And if neither our Lord himself, during his ministry on earth, nor his apostles whose preachings are recorded in the book of Acts, nor this great apostle of the Gentiles in those inestimable epistles which by the good providence of God have been preserved to us, teach the doctrine that the death of Christ was a propitiary sacrifice for the sins of men, is it unreasonable to conclude that it cannot be essential to salvation? I go further and conclude that but for the analogies or correspondencies traced out by the author of the epistle to the Hebrews, it would not have been in general so regarded among the Gentile Christians.

But I will say to him who thinks of the sacrifice of Christ as resembling the Jewish sacrifices still further than I have stated, and as having an immediate effect in procuring the pardon of sin, and introducing mankind into a state of favour with God, that I attribute to it as much efficacy as he does; but, as appears to me, in a way more honourable to the character of God and more accordant with His moral government, and with the genius of the Gospel dispensation, and alike honourable to the character and the work of Christ. Instead of a mere instituted means, I view it as a grand spiritual means, of effecting objects of the utmost importance to the welfare of mankind. The grand purposes of the self-sacrifice of Christ are so infinitely superior to the immediate purpose and end of the atonements of the Law, that they seem depreciated by the comparison with what the apostle Paul terms ‘weak

and beggarly elements'.<sup>1</sup> The lustre thrown upon the ritual atonements by the general purposes of the Mosaic dispensation, and the means by which these were brought about, together with the general splendour of the ceremonial institutions, would make the correspondence very impressive and striking to a Jew: but the tracing of this correspondence seems to me only to have led the Gentile Christians away from the spiritual objects of the Christian sacrifice, and the spiritual nature of that service which is required from him.

That which in modern systems of divinity is attributed to the death of Christ in itself considered, without reference to the Divine mercy and declarations, is in the Scriptures attributed to that event, as the means through which God, in His all-wise providence, saw fit to communicate the blessings of the Gospel; as the only means by which our revered Saviour could accomplish the purposes for which he was sent; as the most costly (as well as effectual) sacrifice he could make for the spiritual welfare of the human race.<sup>2</sup> Those therefore who have been sanctified or purified from their sins, through the influence of gospel principles and motives, have been sanctified or purified through the death of Christ; and hence, by a beautiful metaphor, they are said to be washed from their sins in the blood of Christ.—That his blood or death purifies the

<sup>1</sup> Gal. iv. 9.

<sup>2</sup> The moral merit of the death of Christ and its consequences, are not to be confounded.

sinner, by any secret, mysterious, miraculous efficacy, we are not informed by revelation, and we cannot know it without; that the hopes and prospects, the motives and principles of the Gospel,\* do effect our spiritual purification or sanctification, we know; and as we should not have possessed them but for his obedience unto death, it is a representation alike just and impressive, to speak of that purification as brought about by or through the blood or death of Christ.—And this, it should never be forgotten, was the great point, as far as our Saviour himself was concerned. In the message of peace and pardon he had originally no share; all, the Scriptures teach it, all the blessings of the Gospel spring from the free grace of God; all the miraculous works which he wrought, or which God wrought in him, were performed by the power of God;—but for the execution of the great, the all-important work, we are, in the disposals of Infinite wisdom, indebted to our Saviour; and in a particular manner, to the last great act of faith and obedience and love, by which he accomplished the work of love and mercy.—Whatever blessings therefore God communicated to us through Christ Jesus, may with the greatest propriety, (as far as our Saviour himself was concerned) be said to be obtained for us by or through his death.

Here then we place the sinner's hope, on the foundation of Divine promise, on that Covenant of love and mercy which God made with mankind through our Lord Jesus Christ. And while we

join in the apostolic ascription of praise, and say, 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings by him'; we can also gratefully unite in the words of the beloved apostle and say, 'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto his God and Father, unto him be glory and dominion for ever and ever. Amen.'

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### HYMN.

O God, all-holy, and all-just!  
Thy mercy we adore,  
Which bids us in thy promise trust,  
And go and sin no more.  
When humbled, Lord! before thy face,  
Or with despondence tried,  
We see the tokens of thy grace  
In Jesus crucified.  
His word hath power to make us whole,  
And life and light impart;  
To sanctify the inmost soul,  
And heal the broken heart.  
Our life's best praise, O God, be thine,  
For this effulgent ray,  
Sent from thy glorious light to shine,  
And turn our gloom to day.

## LECTURE V.

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CONSIDERATION OF THE LOWER FORMS OF THE DOCTRINE  
OF ATONEMENT, HELD BY BISHOP BUTLER AND  
OTHERS.

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Christian Brethren,

The passage which I am about to read as my text, furnishes a simple and comprehensive statement of the requirements and the blessings of the Gospel; and it is of the utmost importance, for it contains the words of Christ, after his death and ascension into heaven, in giving his commission to the apostle Paul. And to prevent all doubt as to its import, we have the practical illustration of it given by the apostle himself. When charged, as I have often been, with denying Christ as my Saviour, and teaching my fellow-men the same awful and fatal doctrine, it has been refreshing to my mind, to turn from human misrepresentation to the sacred testimony: and I feel secure that the Christian minister who can conscientiously declare that it has been his earnest and constraining desire in his preachings and in his writings, to fulfil (in his narrow sphere) the purposes of the commission given by Christ to

his apostle, and (in some humble measure) as the apostle fulfilled them, by teaching men repentance and obedience, has *in that respect* no cause for apprehending the displeasure of his Saviour and Judge, when he is called to stand before him. None will then be commanded to depart but the *workers of iniquity*.

Let me intreat you to listen with that spirit of candour and love of Christian truth, which I earnestly desire to cherish in my own heart, while I address you from those words of Scripture which you will find in the Book of

ACTS xxvi. 17, 18.

DELIVERING THEE FROM THE PEOPLE, AND *from* THE GENTILES, UNTO WHOM NOW I SEND THEE, TO OPEN THEIR EYES, *and* TO TURN *them* FROM DARKNESS TO LIGHT, AND *from* THE POWER OF SATAN UNTO GOD, THAT THEY MAY RECEIVE FORGIVENESS OF SINS, AND INHERITANCE AMONG THEM WHICH ARE SANCTIFIED BY FAITH THAT IS IN ME.

These words of Christ to his new disciple contain, I said, a simple and comprehensive statement of the requirements and blessings of the Gospel. I do not know what is not included in them. Men were to turn from darkness to light, and from the power of Satan, (the adversary, all that is hostile to righteousness and true holiness,—from the power of Sin) unto God: and the great and blessed effects are declared to be that they should receive forgiveness of sins and an inheritance among those that are sanctified by faith in Christ,



—an inheritance incorruptible and undefiled, and that fadeth not away. I am not solicitous to determine whether the words *by faith in me*, are referred to the last clause: ‘those who are sanctified by faith in me’; or whether we refer them to preceding clauses, denoting that all that was to be done, was to be done by faith in Christ. There is nearly the same ambiguity in the original that there is in the English translation: and both are true, though the latter way of taking it is more comprehensive, and perhaps is more accordant with the minute peculiarities observable in the construction of the original.<sup>1</sup> Faith in Christ is a strong conviction of the Divine authority of his work and doctrine, leading, as its natural and direct result to serve and obey him as our Lord and Saviour: without it, no one can possess the knowledge and hopes presented by the Gospel *on the grounds of Divine declaration and promise*: and by it, in proportion to its influence on the heart and conduct, must both be purified; in that proportion must the light of life and peace be diffused through the soul, and the Christian traveler directed heavenward; and urged on in his course towards the holiness and blessedness of the eternal inheritance.

<sup>1</sup> In examining the construction more fully, I think this the closest rendering: ‘Unto whom I send thee to open their eyes by faith in me, *for the purpose* of turning them from darkness unto light, and from the power of Satan unto God, and of their receiving forgiveness of sins, and an inheritance among those that are sanctified.’

We ought to be extremely careful when interpreting the Scriptures, that we do not allow any thing to lead us away from the great truths taught us there respecting the essential love and mercy of God, the Father of mercies, who is Love. But the Scriptures do attribute much to the death of Christ. They do indeed: and it becomes us to sit humbly, meekly, and reverently at the feet of Christ and his apostles, and learn from them why Christ died, and what he did by his death.

To me it appears the plain, the simple fact, that Christ died because, in the appointment of Infinite wisdom, he could not otherwise complete the work of salvation for which he came from God. I can conceive of no means by which the gracious blessings of the Gospel could have been conveyed and assured to mankind so effectually. That they were so conveyed and assured, is, in my judgment, a striking display of the wisdom of Him who ordereth all things. It is one of the innumerable instances in which, by means that to human wisdom must beforehand appear utterly inadequate, God brings about the counsels of His infinite knowledge and all-gracious providence. It is a mode which is fitted to attract and interest the best sympathies of our nature, and to awaken the attention of those who would have passed by the religion of one who lived and died in ease and prosperity; it was eminently fitted to mature, perfect, and exhibit the lovely and commanding graces of our Saviour's character, and to lead us to love and to imitate; it was fitted to excite our

gratitude for what he hath done for our best interests, and our disposition to obey; it served as a pledge of his own faith, and therefore as an assurance to us of the truth of what he taught; to shew us how we should pass through the dark valley, and what we ought to fear more than death; and, what is undoubtedly the great point of all, it was necessary to give security to our faith in the reality of his resurrection from the dead, and in his appointment to be our final Judge. And even if I could not see as clearly as I rejoice in doing, that 'it became Him of whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of our salvation perfect through sufferings'; yet must I perceive that it is the obvious fact, that it was through suffering that he became the author of eternal salvation unto all them that obey him.

But some may think that these views cannot be true, *because* too plain and intelligible; and, as they imagine, the ends of Christ's death are involved in mystery.<sup>1</sup> I would merely ask such persons to consider, whether that dispensation which is repeatedly spoken of as light, as marvelous light, and which was revealed by one who is the bright effulgence of the glory of Him who dwelleth in light inaccessible, could be so unintelligible as is generally supposed. Be assured, my brethren, the mysteries of the Scriptures are only

<sup>1</sup> If so, why attempt to define them by human creeds?—*Ed.*

those secret purposes of God which ceased to be mysteries as soon as they were revealed: and if mysteries are doctrines incomprehensible, contradictory, and opposed to the plain principles of common sense and justice, there are none such to be found in revelation, and we should take care not to connect any with it.

Some again will object to these views, because they are too simple. They cannot be satisfied, unless they have something to work upon their imaginations, and to excite the fervours of their feelings. Such persons cling to the moderate views of what is usually termed the doctrine of atonement, held by Bishop Butler and other eminent men; and held too by many who believe that God is one, and alone to be worshiped. This doctrine leaves the imagination unchecked in its flights; and by its coruscations stimulates the affections of the soul: and when it raises the steady flame of love to God and Christ, without producing uncharitable thoughts or groundless fears towards those who want no fuel for that sacred flame but such as the plain teachings of the Scriptures supply, and who find in them a solid rest for the understanding and the spirit, and abundant exercise for the chastened imagination, and abundant sources of elevated and ardent affection;—there is nothing in the opinion which need separate those who believe that the Father is the only true God, and who desire to be found among those whom Jesus terms the true worshipers, who ‘worship the Father in spirit and in truth.’

If the Christian religion had been designed for days of ignorance alone, God might have made impressive mysteries a part of it, in accommodation to the weakness of His creatures. But it was designed to dissipate the clouds of ignorance, as well as the mists of sin, and the gloomy forebodings of conscience : it was intended for the full meridian splendour of knowledge, as well as for the dawn of its day : and that which excites the warmest emotions and the best affections of the heart, is not less valuable because it approves itself at the same time to the sound understanding. On the contrary, the more simple and intelligible a doctrine is, and the more readily it approves itself to the intellect which has been tutored by religion ; the more likely is it, in my judgment, to have proceeded from the Father of lights, in whom there is no darkness at all.

The opinion entertained by Bishop Butler, Dr. Price, and other great and intelligent men, respecting the specific efficacy of the death of Christ, viz., that it rendered repentance available, and procured immortality for man, is closely connected with the representation of it as a sacrificial atonement, and indeed derives much of its foundation from it ; but it is a more elevated view : and though I think it does not harmonize with express declarations of Scripture, nor with the general scope and tendency of revelation, I see nothing in it which may not be held in perfect consistency with the great, the essential principle, that Christ

is the effect, and not the cause of God's love and mercy ; and that it is ' through the tender mercy of our God ' that ' the day-spring from on high hath visited us.' It does not represent the death of Christ as rendering God merciful, as appeasing His wrath, as satisfying His justice ; but simply as the consideration on which Infinite wisdom saw fit to blot out the guilt of past transgressions, to make repentance available to forgiveness, and to grant immortality to man. I regard this doctrine as the last preceding step before the attainment of the simple, heart-resting truth, which is taken by the reflective mind in its departure from the doctrines once so prevalent among the metaphysical divines, and still so common among those who, unhappily, make them exclusive of charity, and set them up as tests of Christian faith, for church fellowship, and even for co-operation in great common objects of love.<sup>1</sup> To me it seems like

<sup>1</sup> ' Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.' 1 John iv. 15. This confession is all that should be required from any one, as the terms of admission into the church of Christ : and he who regards it as simply importing that the Father sanctified Jesus, set him apart for the purposes of His love and mercy, and sent him into the world to execute them, has the declaration of Christ himself as his sanction ; John x. 36. To acknowledge Jesus as the Son of God, is to acknowledge that he possessed authority from God in all that he did and taught in order to execute his great work.—Why should any disciple of Christ set up other conditions of Christian fellowship ? I fear not for him, who under the influence of this belief, obeys Christ Jesus as his Lord, and faithfully aims to copy his spirit and life.

the relics of human systems, which the philosophy and imagination of men had erected on the rock of truth ; but which scriptural investigation has gradually lowered till scarcely anything remains of their imposing splendour and gloomy magnificence : or like the ashes of the hay and stubble which the fire of truth has consumed from the sole foundation of Christian faith.

Bp. Butler rests his opinion in great part upon the obvious fact, that under the constitution of the moral government of God, as it respects this life, repentance often does not remove the consequences of past transgression, either as it respects the advantages of the world, or the satisfactions of conscience.—From this he infers that repentance cannot place the sinner in the situation of the innocent : and even ‘that the rules of Divine government are such, as not to admit of pardon immediately and directly upon repentance, or by the sole efficacy of it.’<sup>1</sup> With respect to the first point, that repentance cannot place the sinner in the situation of the innocent, it is quite true that he cannot have the consciousness of innocence after he has sinned : but multitudes of cases have occurred, when the effects of repentance have been increased watchfulness, increased exertion for the welfare of mankind, increased solicitude to work out salvation ; when because much has been forgiven, greater and more earnest love and gratitude have been felt,

<sup>1</sup> Analogy (1838) : p. 214.

to God who so loved the world that He sent His beloved Son to save the world, and to Christ who, to execute the gracious purposes of God, submitted to death, even the death of the cross, and gave his life a ransom for us: and in which, on the whole, much more eminent degrees of Christian excellence have been attained, than would have been if repentance had not been needed.—It is however an important fact that from the light of nature alone, (in other words, from what we learn of God's moral government without revelation,) we scarcely could have gained any assured conviction on a solid basis that God would pardon sins on repentance, so far as to remove the consequences of them in another state of being. In many cases He does not do it in this life, and what but His own declarations could have enabled us to say with certainty that He would in another?

I do not much like the expression 'pardon by the sole efficacy of repentance.' God has made it the *condition* of pardon; but I do not perceive that we are authorized to conclude (from the notions we form of Divine justice, taken independently of that mercy which is alike essential to His nature,) that the evils we have brought on ourselves by our sins will be removed by it. In fact it appears that the righteousness of God can remove these evils, only by a removal of their causes.—But what unenlightened reason could not teach us, revelation does. By the Christian's charter, forgiveness is made to depend upon



repentance; and if the wicked forsake his ways and turn unto the LORD, He will abundantly pardon him. Can this mean less than that He will relieve him from the evils which continued sin and impenitence would cause; that He will restore him to His forfeited favour; and that He will give him those aids which would enable him to become a faithful and obedient servant; and, looking forwards to another world, that He will make him partaker of eternal blessedness?

Without a doubt, I think, even in the future state of being, the degree of happiness will be in proportion to the moral excellence of the individual: and repentance will only place a person in or above the station in which, (still by the mercy of God,) innocence would have placed him, when it has, by the means I have stated, raised him as high or higher in the scale of spiritual excellence. That it might do so, you may, I think, perceive, if you compare the moral state of Adam, before he submitted to the temptation which many of his descendants would have resisted, with that of Abraham, when at the Divine command he *offered* the child of promise; or with that of Daniel when (with the lion's den in prospect) he prayed towards Jerusalem as aforetime. Suppose that Adam, after his transgression, had, under the consciousness of his past sinfulness, by watchfulness and earnest obedience, attained the elevation of duty and fidelity which Abraham or which Daniel manifested, is it not conceivable that he would have been in a

state to receive a higher degree of bliss than before his fall?

The state of the case is, that without revelation we could not have known that the punishment of a future life would be altogether averted by true repentance in this: we might be certain, because God is just, that a wide difference would be made between him that repented of his sins and forsook them, and him that continued impenitent in the way of sin: but the course of providence, as it respects this life, would have left the mind in anxious apprehension of the continued infliction of those evils in another which past sins had incurred,—mitigated however by the change which had taken place in consequence of contrition and amendment of life. Bp. Butler and those who adopt his views maintain, that the Son of God ‘interposed in such a manner, as to prevent that punishment from actually following, which according to the general laws of divine government, must have followed the sins of the world, had it not been for such interposition’.<sup>1</sup> This he more expressly states in the following words. ‘The doctrine of the Gospel appears to be, not only that he (Christ) taught the efficacy of repentance, but rendered it of the efficacy of which it is, by what he did and suffered for us: that he obtained for us the benefit of having our repentance accepted unto eternal life: not only that he revealed to sinners that they were in a capacity of

<sup>1</sup> Analogy : p. 215.

salvation, and how they might obtain it; but moreover, that he put them into this capacity of salvation, by what he did and suffered for them; put us into a capacity of escaping future punishment, and obtaining future happiness'.<sup>1</sup> Bp. Butler has with great clearness and precision shewn us what he thinks the doctrine of the Gospel: if the inspired teachers of Christ's religion, and above all Christ himself, have taught it, we have nothing to do but gratefully to receive it. He properly continues, 'And it is our wisdom thankfully to accept the benefit, by performing the conditions, upon which it is offered, on our part, without disputing how it was procured on his'.<sup>1</sup>

I know no consideration, from without or from within, that would prevent my receiving this doctrine, if I saw it taught in the Scriptures as this eminent person has taught it in his profound treatise. The Unitarian advocate, at least, is often excluded from his fair share in useful and honourable objects, because he does not hold (it is said) the doctrine of atonement; though he appreciates the blessings of the Gospel beyond all estimation, though he holds all that he believes the Gospel teaches on the subject: and he cannot do more, faithfully. For the same reason he often suffers in his worldly interests, as though his instructions and his writings were poisonous, and as though intercourse with him were danger-

<sup>1</sup> Analogy : p. 220.

ous; he is regarded with suspicion by those who would view him with Christian friendship and affection if he held what is called the doctrine of atonement, and he is continually the object of opprobrium, and of alarming representations respecting his final safety.—But he would not be a worthy follower of him who witnessed a good confession before Pontius Pilate, if these things moved him to be silent when he ought to speak, or to tamper with the simplicity that is in Christ. Under the influence, I trust, of the love of truth, and after a diligent search, I declare that I cannot see Bp. Butler's representations of the efficacy of Christ's death taught in the Scriptures: and I think he has been led to it through the influence of much higher views than his own, of a satisfaction made to the justice of God by the death of Christ, in connexion with his leaving too much out of view the declarations of God Himself by His ancient prophets, as to His mercy to the repentant sinner, and the declarations of Christ to the same effect.—Pardoning mercy, spiritual aid, final acceptance, eternal life, are too inestimable blessings for any one to hesitate, in humbly and earnestly closing in with the terms on which they are proposed to him who has humility in his heart, and a sense of his needs: but he is not (both for his own sake, and for the sake of God's truth, and the effect of it upon those who are hereafter to receive it,) to take those terms from the teachings of men, but solely from the declarations of inspiration. In general,

these will be easily learnt: and the simple, honest heart will readily discern what the LORD our God requireth 'from us.—If a person of such dispositions be not exposed, on the one hand, to the strong representations of those who seem to consider themselves as the authorized teachers of the Gospel, and empowered to define truth, and set up a standard of salvation; or, on the other, to the arguments and sometimes refined criticisms of those who are obliged, for the sake of truth, to oppose those representations; the instructions of Christ, and the preachings of the apostles contained in the Acts, will afford him plain guidance as to the mercy of God, and the terms of acceptance. And if the epistles ever appear to such a person to teach another doctrine, he will rest satisfied that it must be in appearance only; and that the Gospels and the Acts must contain all that is essentially requisite for his salvation.—No doubt several, who have searched as long and as earnestly as many a Unitarian can say he has done for the truth on this subject, have come to very different conclusions. While some of these think that we are prevented from discerning the truth by human reasonings, and pride of heart; we, on the other hand, see room to believe, that they are misled by the aspirings of imagination or the ardours of feeling; and still more by the impressions derived from the assertions and reasonings of sectarian theology. And I hesitate not in the belief, that if they would be satisfied with the simple fact that

we have all the inestimable blessings of the Gospel through the self-devotement of the Messiah; if they would cast all imaginations and all the doctrines of men at the foot of the cross, and learn *only* from him who died on it, and those whom he inspired; they would see, without the aid of human theory, that the justice and the mercy of God are in full accordance; they would discern the bright effulgence, the joyous hopefulness, and the sanctifying warmth of that which they have learnt to reject and condemn as cold and gloomy; and they would learn (and this is worth learning, for the spirit of Christ, where human system does not exclude it, will teach it) to open the door of Christian charity to all whom (however in their judgment erring) they know to *believe in the Divine authority of Christ*; and to give the right hand of fellowship to all who prove, by their lives and conversations, that they have sat at the feet of Jesus, and learnt from him the words of eternal life.

In some respects Dr. Price has gone further from what I deem the truth, and in other respects he is clearer and less objectionable than Bishop Butler. I cannot mention that eminently excellent person without the sentiments of affectionate respect. If there were any man whom I should feel it lawful to take as my guide in Christian faith, it would be Dr. Price. The beautiful simplicity, the humility of his mind, the profundity and vigour of his understanding, the

clearness and closeness of his power of reasoning, his knowledge of the Scriptures, his earnest unshackled love of truth, his deep attachment to religious duty, the uprightness and purity of his life, his inwrought piety and his love for God and Christ and mankind,—were all favourable to his attaining the truth as it is in Jesus: and the essence of that truth he did attain. Believe it, my hearers, the essence of that truth is to be found in the hearts of Christians of all denominations. Their understanding presents the exterior of faith in different forms; and perhaps it is well that there is this diversity, because different minds have thereby different roads to lead them to Christ: but vital, practical faith in Christ, and the spiritual union with the living Head, is the same, in greater or less degree, in all sincere believers. Would that this great truth were learnt by all, and by all carried faithfully into practice! But while I desire to catch something of the spirit of the Gospel and the deep sense of religious duty from him, I must leave him when I think he leaves the simple teaching of God's messengers.

Dr. Price's views are developed in his sermons 'On the Christian doctrine, as received by different denominations of Christians', when treating of the character of Christ as the Saviour of the world. It is not difficult to trace out the views which give a bias to his opinions on this subject: under the influence of these, he did not discern the real extent and importance of some which he deems

defective and erroneous ; and through the influence of what I suppose to be his own errors, and of what I believe to be errors in the representations of those with which, in the main, I agree ; he certainly has advanced a position which is self-consistent, though I think not attended with adequate scriptural evidence, or accordant with the teachings of revelation as to the purposes of God respecting men.—He not only agrees with Bp. Butler in representing the death of Christ as rendering repentance itself available ; but he believes that the immortality of man depended upon his interposition ; that, without him, we must have remained under the power of death, and consequently have lost a future state.<sup>1</sup>

Few, I think, even of those who have held high views of the doctrine of atonement, have entertained this opinion. Christ did indeed die that we may live, (live, surely, not absolutely, but in bliss) ; he came that his followers might have life, i. e. blessedness, and that they might have it more abundantly : but where is it taught that but for his interposition mankind would not live again ? It *is* taught that he is appointed to raise the dead and to judge the world ; he is to award the happiness or to sentence to the outer darkness ; and this most important and dignified office is a part of that exaltation which he attained by his obedience unto death. It is taught that

<sup>1</sup> Locke develops a similar view in his treatise on the 'Reasonableness of Christianity'.—*Ed.*



he is the resurrection and the life. It is taught that he abolished death (rendered death powerless) and brought life and immortality to light by his Gospel. It is taught that by his resurrection from the dead, his God and Father gave us a lively hope of an inheritance incorruptible, undefiled, and unfading, and that a kingdom hath been prepared for the righteous from the foundation of the world.

‘ In delivering my sentiments upon this important subject’ (says this excellent person) ‘ I have said nothing of *substitution* or *satisfaction*, or any of those explanations of the manner of our redemption by Christ which have been given by divines. Some of these explanations are in the highest degree absurd; and I receive none of them, thinking that the Scriptures have only revealed to us the fact, that “ *God sent his Son to be the Saviour of the world*”, and choosing to satisfy myself with those ideas respecting it which I have laid before you. Perhaps some of these ideas are wrong’ (Dr. Price continues, with beautiful ingenuousness and self-diffidence); ‘ and should that be the case, I am under no apprehensions of any ill consequences; being persuaded that my interest in this redemption depends, not on the justness of my conceptions of it, or the rectitude of my judgment concerning it, but on the sincerity of my heart.—Indeed I seldom feel much of that satisfaction which some derive from being sure that they have found out truth. But I derive great comfort from believing that error, when

involuntary, is innocent; and that all that is required of me, as a condition of acceptance, is faithfully endeavouring to find out and to practice truth and right.<sup>1</sup> ‘Well done, good and faithful servant’, will, I have no doubt, be the sentence of his Lord at the great day.

He who called man into being, who knoweth our frame and remembereth that we are but dust, would never have despised the broken and contrite; if Christ had not died for us, *still* would He have been merciful and gracious; *still* would the wicked who forsook their evil way, and turned unto the LORD, have found that such He abundantly pardons. But the encouraging, the heart-reviving *assurance* of this, as *expressly promised by God Himself*, except for the Gospel of Christ, we should never have possessed; and that Gospel Christ conveyed and assured to men by his death. And in like manner, respecting the life to come. He who made man mortal, without a doubt designed him for immortality. Two faithful servants He took in ages past to their eternal home, without passing through the dark valley; and one who passed it, we know was afterwards received into the heavenly abodes (for Moses as well as Elijah appeared to Christ on the mount of transfiguration): and of those of whom it is said that they sleep with their fathers, our Lord himself argues, in opposition to the Sadducees, that they all live to God, live to Him to whom a thousand

<sup>1</sup> Price’s Sermons on Christian Doctrine: p. 191.

years are as one day, and one day as a thousand years. Immortality itself is not bestowed upon us by the Gospel ; but the promise, the confident expectation of it upon Divine authority, is there assured to us. The Gospel *brought* life and immortality *to light*.<sup>1</sup> Our hopes of immortality, as resting on the express authority of God, we possess through the death of Christ: and these hopes, as well as the hopes of pardoning mercy, (though not immortality itself, any more than pardoning mercy itself,) he procured for us by his death. At the foot of the cross, we may drop our load of agonizing alarm at the prospect of God's righteous judgments, *if there we have our load of sin*: for his death is an assurance of the love of Him whose wisdom appointed this means of redemption from the bondage of sin and death. And, following the great change which took place when all was finished, and the man of sorrows became the risen and exalted Saviour, we can feel the certainty that 'as he lives we shall live also.' From the vale of death, he mounted the throne of glory; through the cross he obtained the high appointment to raise the dead and to judge the world; through the cross, he gave us our hopes of eternal life; and beautifully and justly therefore was it recently said in this place, that 'the cross of Christ was the key by which heaven is opened to faith.'

I would not lay an undue stress upon the fact,

<sup>1</sup> According to the popular opinion, a restoration to life is no blessing to the great mass of men.

but it is a fact, that the *death* of Christ is nowhere in the Scriptures said to save us. One apostle<sup>1</sup> speaks of the *word* as able to save our souls; another<sup>2</sup> speaks of spiritual baptism as saving us 'by the *resurrection* of Jesus Christ'; another<sup>3</sup> declares that we are saved by the Gospel: Christ himself speaks of faith as saving men, and so do his apostles; Paul represents the Christians as saved by hope;<sup>4</sup> and the same apostle teaches that we shall be saved by the life of Christ.<sup>5</sup>—No one who believes Jesus to be the Son of God, can doubt that he is the Saviour of the world, and that God sent him to be the Saviour of the world; no one who receives the records of the Scriptures concerning him, can doubt that he effected the great work of salvation *through* his death, and that the work may therefore be attributed to his death; and yet it is the fact, that we are not spoken of as saved by his death. Justification is not salvation.<sup>6</sup> The blood of Christ

<sup>1</sup> James i. 21.<sup>2</sup> 1 Pet. iii. 21.<sup>3</sup> 1 Cor. xv. 2.<sup>4</sup> Rom. viii. 24.<sup>5</sup> Rom. v. 10.

<sup>6</sup> No one could *deserve* more glorious hopes and privileges than the Christian possesses by the Gospel, however just and holy he had been: and therefore those who possess them are treated as if they had been just, and are said to be justified. Not that their sins are pardoned; for if belief in Christ was not attended with repentance, it could not obtain pardon. Generally, however, faith in Christ and repentance towards God would be almost necessarily connected together. The commencement of the work of deliverance from sin and its destructive consequences, takes place by the simple belief in the Divine authority of the

ratified the covenant of mercy, and through it we have redemption; but the blood of Christ is nowhere represented as saving us: nor *does* it save us, except so far as through its spiritual influences on our hearts, and above all, through that Gospel which it assured and conveyed to us, it cleanses us from sin, and leads us to righteousness and true holiness.

That the death of Christ in *any way* acts upon God, influences or disposes Him to mercy to the penitent, or enables Him to forgive them by satisfying His justice or His law, I hold to be alike baneful and unscriptural: that its efficacy is on the believer alone, I consider as essential and important truth: and equally true I deem it, that its influence on his acceptance with God, solely depends on its producing, through the blessed and sanctifying principles and promises of his Gospel, that repentance and Christian obedience, which are the condition of salvation. I see no reason whatever in the Scriptures, to believe that the death of Christ would have

work and message of Christ: and therefore those who have not before received him as the Son of God, are introduced into a state of justification by that belief. As the possession of the privileges of the Gospel was owing to the death of Christ, the believer was said to be justified, introduced into this state of blessed and sanctifying privileges by the death of Christ, to be justified by his blood. But this justification will not proceed to final salvation, unless the belief of the understanding become the faith of the heart and life. Freedom from the consequences of sin must depend on freedom from the power of it.

affected our spiritual condition, if we had not possessed his Gospel. It would not have made the penitent more acceptable to God, or altered the state of man after death. Its efficacy is solely through the Gospel. The Gospel was from God; Christ was the agent of His love in conveying and assuring it; he did this, and only thus could have done it, through his death. His self-devoting sacrifice was *the act and deed* which (as far as he was himself concerned) gave validity to the charter of pardoning mercy, gracious aid, and everlasting life. *This* is no theory; and if any imagine that the Scriptures (interpreted by Scripture, and not by creeds and catechisms) teach more than this, let them shew what it is they teach, and where they teach it. On such momentous questions, we must not be satisfied with the *theories of men*. Nothing can be made an essential point of Christian faith, which is not declared as such by Christ or his apostles.

But in all this, there is no mystery. The death of Christ operates through his Gospel, through his work and word. This is just the conclusion to which I wish to lead those who are entangled in the bewilderment of modern orthodoxy. It is my full and deliberate conviction, that, without the Gospel of Christ, the death of Christ would have made no difference whatever in the condition of mankind. God would have been just as *ready* to forgive the penitent as He now is, and just as *able* to forgive the penitent as He now is; and those who improved their one talent (the natural

light of conscience and providence) would, in like manner as those who now have two or five (the light of the Law, or the greater light of the Gospel) have obtained the reward of those who fear God and work righteousness. The Gospel gives to all who receive it the clear knowledge of God and of His will, the full assurance on Divine promise of pardon and eternal life. It leads to penitence, to righteousness, and to blessedness, countless multitudes who, but for it, would have continued in darkness and the shadow of death; and all who *thus* believe, have redemption, have spiritual deliverance, deliverance from the bondage of sin and death, through the blood of Christ.

Happy will it be for the Christian world, when the simple doctrine of the Cross is humbly received by all who receive Jesus as their Lord. The more habitually and meekly we sit at the feet of Christ, the more shall we all be satisfied with the truth as it is in him, and shall find it 'the power of God unto salvation to every one that believeth.'

Now to Him that is of power to establish us according to the Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen.

## LECTURE VI.

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### FURTHER EXAMINATION OF THE LANGUAGE OF SCRIPTURE RESPECTING THE DEATH OF CHRIST.

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Christian Brethren,

In entering upon the subject of this evening's Lecture, I entreat your candour, to prevent your attributing views and interpretations which may be new to you, or unpalatable, to the disposition which is unkindly and unjustly attributed to us,—a disposition which it is our earnest desire to shun, and which we deprecate as sincerely as others can do,—to force the Scriptures to speak that language which suits our own opinions. There are times when a man may be permitted to speak of his own motives and intentions; and I here solemnly declare that I have long cherished, and, I humbly hope, have experienced the influence of the apostolic principle,<sup>1</sup> 'Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' And while I preach to you, under the influence of this principle, I

<sup>1</sup> 2 Cor. x. 5.



wish you to consider that, if I appear to you to be wrong, it is also possible that you may be wrong; and to leave your minds open to conviction, laying aside all ungenerous suspicion of our motives, and entertaining the hope of that charity which thinketh no evil, that we thus preach and strive because we think we preach and strive for the faith of the Gospel.

Let me now invite your attention to those words of the apostle Paul, which you will find in his epistle to the

ROMANS, v. 6—11.

FOR WHEN WE WERE YET WITHOUT STRENGTH, IN DUE TIME CHRIST DIED FOR<sup>1</sup> THE UNGODLY. FOR SCARCELY FOR<sup>1</sup> A RIGHTEOUS MAN WILL ONE DIE: YET PERADVENTURE FOR<sup>1</sup> A GOOD MAN SOME WOULD EVEN DARE TO DIE. BUT GOD COMMENDETH HIS LOVE TOWARD US, IN THAT, WHILE WE WERE YET SINNERS, CHRIST DIED FOR<sup>1</sup> US. MUCH MORE THEN, BEING NOW JUSTIFIED BY<sup>2</sup> HIS BLOOD, WE SHALL BE SAVED FROM WRATH THROUGH<sup>3</sup> HIM. FOR IF, WHEN WE WERE ENEMIES, WE WERE RECONCILED<sup>4</sup> TO GOD BY<sup>2</sup> THE DEATH OF HIS SON, MUCH MORE, BEING RECONCILED,<sup>4</sup> WE SHALL BE SAVED BY<sup>2</sup> HIS LIFE. AND NOT ONLY SO, BUT WE ALSO JOY IN GOD THROUGH<sup>3</sup> OUR LORD JESUS CHRIST, BY<sup>2</sup> WHOM WE HAVE NOW RECEIVED THE ATONEMENT.<sup>4</sup>

I have selected this passage as the basis of my lecture this evening, on account of the last verse, in which, and in which place alone in the Public Version, the word *atonement* is applied to the

<sup>1</sup> ὑπὲρ with gen.      <sup>2</sup> ἐν with dat.      <sup>3</sup> διὰ with gen.

<sup>4</sup> καταλλαγῆμεν—καταλλαγέντες—καταλλαγήν.

work or death of Christ. I have no objection to this use of the word, except on account of the abuse of it. Its original meaning is the same as reconciliation; and that our translators used it in this sense, is clear from the present passage. The Greek word which they here translate atonement, is translated in 2 Cor. v. 18, 19, *reconciliation*; and, what is still more observable, the corresponding verb they translate twice in the preceding verse *reconciled*.<sup>1</sup> It clearly denotes that, by the work and death of Christ, we are placed in a state of favour and acceptance with God; that those who were enemies to Him by wicked works, are brought nigh unto Him by the blessed influences of the Gospel, and enabled to partake of His pardoning mercy and acceptance unto eternal life.

I have often been struck with the fact that those passages which are supposed to teach doctrines in my judgment the most in opposition to the plain teachings of the Gospel, almost uniformly contain in their context expressions which shew that those doctrines are unfounded. Such is the case here. In the first place, whatever be the precise meaning of the word rendered *atonement*, we are represented as possessing the blessings denoted by it, not *from* Christ, as the original source, but *through* Christ as the agent of Divine mercy, the Mediator between

<sup>1</sup> The word is translated *reconciliation* in the Rhemish version of 1582; and *reconcelying* in Wicklif's translation. But it is rendered *atonement* in Tyndal's, Coverdale's and Beza's versions, as well as in the authorized translations.—*Ed.*

God and men.<sup>1</sup> Secondly, the death of Christ for the benefit of sinners, is represented as originating in the love of God, as a striking manifestation of that love. 'God commendeth *His own* love' (the expression is very remarkable, and is sufficient to set at nought every system of divinity in which Christ is represented as the *cause* of God's love and mercy :) 'in that while we were yet sinners, Christ died for us.'

The two great principles, upon which I rest my explanations of the scriptural language respecting the death of Christ are, that we have the blessings of the Gospel *from* the love of God, and *through* the work and sufferings of Christ. I do not know how more closely or accurately to express the substance of the whole, than in the words of the apostle Paul; 'In him we have redemption *through* his blood, the forgiveness of sins; according to the riches of His (the Father's) grace, wherein he hath abounded toward us in all wisdom and prudence.'<sup>2</sup>

This is the *simple fact*: and, taking into account the circumstances which contributed to exalt its importance and give it a peculiar impressiveness in the minds of the New Testament writers, together with the phraseology to which they were accustomed from their infancy in the Scriptures

<sup>1</sup> Again, we are said to have received the atonement; whereas, according to the orthodox doctrine (to quote from the note of Macknight on this passage) 'men do not receive the atonement. The atonement is made to God.'—*Ed.*

<sup>2</sup> Eph. i. 7, 8.

of the Old Testament, this *simple fact*, in my apprehension, *fully explains* every expression that might at first sight seem at variance with the grand fundamental principle that it is God, even the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly things, in him. And if a simple fact explain the language of Scripture, why invent theories which make the Scriptures contradict themselves? We can state our views in the *very words* of Scripture: can those do so, who talk of the death of Christ as *appeasing the wrath* of God, as *wresting* pardon from Him, and *making* him merciful? or even those who speak of it as *satisfying the justice* of God, and *enabling* that great Being to shew mercy, who, long before, declared Himself to be 'the LORD God, merciful and gracious'? But the time will come, when systems of human invention will be sacrificed to the simplicity that is in Christ.

I intimated that there were circumstances which contributed in the minds of the apostles and evangelists, to exalt the importance of the death of Christ, at least to give it a peculiar impressiveness: and if we wish to understand the force of their language, we must *place ourselves*, as much as possible, *in their situation*. They were *Jews*: and they were witnesses of the great events which they have recorded, or whose effects they described. He who enters not into their once narrow notions of the Messiah's character; and he who forms no conception of the ignorance, the profligacy, the

degradation, the wretchedness of mankind when the Sun of righteousness first arose, cannot enter into the glowing eloquence with which the apostles pictured the great and glorious effects which the Gospel produced, the triumphs of their Master, and the importance of that affecting event by which *he*, who, they expected, would be surrounded with the homage of their nation, as their redeemer from the yoke of foreign slavery, became the Saviour and Redeemer of all mankind.

If you wish then to appreciate the expressions of the apostles, respecting the sufferings and triumphs of the Saviour, recollect that to the Jews the Cross *must* have been a stumbling-block; that it was in utter opposition to all their preformed opinions that the Christ should *suffer*, that they themselves should cease to be the peculiar people of God, that the New Covenant should respect *spiritual* salvation alone, and that its blessings should be designed for all mankind.

You must further recollect that the Jews were much accustomed to view *all* temporal suffering (as much undoubtedly is) as the punishment of sin: and that here was presented the striking spectacle of one who, though he did no violence, and no guilt was found in his mouth, was treated with every indignity and cruelty, which revengeful and bitter malice could effect: here was presented the striking spectacle of one whom God had honoured with repeated and signal marks of His approbation, and declared to be His beloved Son, delivered up to the merciless rage of the Chief

Priests and Elders, and at last by wicked hands crucified and slain. *We* see the great results : and, owing to that important event all our privileges, all our hopes, *we* find it easy and delightful to glory in the cross of Christ. But to the Jewish disciple, this appointment of Infinite wisdom appeared perplexing and astonishing ; it required the exercise of submissive faith to trust that through death he was to deliver those who were subject to bondage.<sup>1</sup>

And then, again, you must recollect that some of those who were the servants of Christ, and employed by him to carry on the great work which he began, had witnessed his distressing solitudes, his disappointments, his anguish, his strong crying and tears : they had seen his countenance beaming tenderness and compassion and pity and love ; had basely deserted him and left him to drink the bitter cup alone ; had heard the narrative of woe from those who with more fortitude and affection had attended him in the last pains of nature ; and could not but dwell with the deepest interest (which the emotions of despair and self-reproach must have aided to fix for ever in their heart) on the sorrows of those solemn hours when darkness overspread the land, and he who had soothed their distresses, expired in agony on the cross. And you must add that that apostle whose writings form so large and important a part of the precious volume, who partook of his

<sup>1</sup> Heb. ii. 14, 15.

master's disinterestedness and zeal for the glory of God, had been the persecutor of those who afterwards became his brethren, the *blasphemer* of him whose venerated name he afterwards embraced as his highest honour; that he had probably known his Lord in the days of his humiliation, and perhaps had joined in the bitter cry, 'Crucify him, crucify him.'

And you must further recollect with respect to this zealous apostle, that he had personal motives for gratitude beyond perhaps any other, except the fallen Peter. It must have been delightful to his mind, warmed as it always was with zeal for the glory of God, to have so eminent a share in the work by which, above all other means, it was to be promoted; it must have been delightful to a mind, capable, as we know his was, of ardent benevolence, to have been engaged in diffusing the greatest possible blessings among mankind. Even this was of itself a strong excitement to the best and most honourable feelings of his heart: but, like the poor woman who washed the feet of Jesus, since much had been forgiven him, he must have loved much: and as he had obtained mercy, he must have dwelt, with ever-lively emotions of gratitude and affectionate veneration, on the things which he had heard or witnessed when his now exalted and glorified Lord was the man of sorrows, and when he himself was a persecutor and blasphemer.—And of those who have, with me, endeavoured to place yourselves in these circumstances, I ask whether any language would

have been *too strong* to express your sense of the love of Christ which passeth knowledge; any adequate to express the glowing emotions of gratitude, of sorrowing sympathy, of reverential admiration, and of joyful triumph? Would not your hearts, have (like the great apostle) referred to the last great act by which the covenant of grace was ratified, as (under the appointment of God) the *cause* of the blessings which that covenant secured to mankind? Should we not have joyfully said that we were 'reconciled to God through the death of his Son'; that 'he died that we might live';<sup>1</sup> that he had been 'set forth, by the grace of God, as a mercy-seat, sprinkled with his own blood'; and that, in short, 'he died for all that they who live should not henceforth live unto themselves, but unto him which died for them and rose again'?<sup>2</sup> And if we had happily experienced the *sanctifying effects* of his Gospel, if we had been brought by it from darkness to light, and from the power of sin unto God, if we had been taught to work out our salvation with fear and trembling, and in the great work had experienced the aids of the Gospel, and those more secret aids which He affordeth who is a very present help in time of need; could we hesitate, with other of the apostles, in referring these sanctifying influences to that blood by which the covenant of mercy and eternal life was assured to us, and in saying, joyfully and gratefully, that

<sup>1</sup> 1 Thess. v. 10.<sup>2</sup> 2 Cor. v. 15.



‘the blood of Christ cleanseth from all sin’,<sup>1</sup> that he had ‘washed us from our sins in his own blood’,<sup>2</sup> and that we had been redeemed from sin and ignorance and death ‘by the precious blood of Christ, as of a lamb without spot and blemish’?<sup>3</sup> Even our phraseology allows all this: and can we wonder that those who *saw* and *heard* and *experienced* all, should employ the elevated, expressive, language of the East, to describe what was so transporting?

There was another great change connected with the death of Christ, which we must recollect when we are endeavouring to appreciate the language of the Scriptures on this subject. The Gospel dispensation put an end to the rites and ceremonies of the Jews: at least it made these no longer necessary to obtain the privileges of the children of God, and the peculiar blessings of his chosen people. Perhaps if the Jews had received Jesus as their Messiah, the obligations of the Law of Moses might have continued upon them: but those would have been admitted to share his privileges and his blessings, who did not take the yoke of the Law upon them, who did not enter the great fold of Christ through the gate of circumcision. But that act which they preceded with the awful imprecation, ‘His blood be on us, and on our children’,—that act sealed the ruin of their nation; and those awful predictions were accomplished which he delivered, who would have saved them from

<sup>1</sup> 1 John i. 7.<sup>2</sup> Rev. i. 5.<sup>3</sup> 1 Pet. i. 19.

the tremendous punishments of their profligacy, their impiety, and their unbelief. The destruction of Jerusalem was the termination, by the hand of a righteous providence, of that dispensation which had answered its great objects, had prepared the way for the new and everlasting covenant, and which had led myriads in the paths of piety and of holy obedience. The awful punishment and rejection of the Jews, with which the minds of the apostles could not but be most deeply impressed, were brought about by their rejection of him who would have redeemed them from the slavery of sin; in an especial manner, it was most intimately connected with his death; and can we wonder that those, who viewed the rejection of the chosen people and the admission of the Gentiles into the Christian covenant, and the universal spiritual sovereignty of a crucified Messiah, as the great mysteries of the Gospel, should represent the death of Christ as itself destroying the distinction between Jew and Gentile; as bringing those into a state of union who before were contending parties; and as abolishing that ritual law, which constituted the grand barrier between those who were now to be of one fold, under one shepherd, the shepherd and bishop of their souls? And accordingly we find this language of the great apostle of the Gentiles, which may be considered as a specimen of all that is said or implied on the subject. 'For he is our peace, who hath made both one,' (he hath established a covenant of peace, and introduced both Jews and Gentiles

into equal privileges,) and hath broken down the middle wall of partition *between us* ; having abolished in his flesh (i. e. by his sufferings on the cross) the enmity, (i. e. the cause of mutual separation and hatred,) *even* the law of commandments *contained* in ordinances, (consisting of ordinances, i. e. the ritual law); so as to make in himself of the two one new man, *thus* making peace: and that he might reconcile both unto God in one body by the cross, (bring both alike into a state of favour and acceptance with the merciful Father of all, through his obedience to death, and shedding his blood to ratify the covenant of grace,) having slain the enmity thereby, (having destroyed through his death those causes of separation which had hitherto made them two distinct bodies): and came and preached peace to you who were afar off, and to them that were nigh: for through him we both have access by one Spirit (or rather, in one Spirit) unto the Father.<sup>1</sup>—‘He redeemed us from the curse of the Law’;<sup>2</sup> ratified that covenant by which men were delivered from the burdens of ritual observances, and the excision which was the consequence of any wilful neglect; and this he did by submitting to a death which the Law pronounced accursed: by which, and by which only, (for he was at all times, and especially in the last great act of obedience, the object of the Father’s love and approbation,) ‘he became a curse for us.’<sup>3</sup>

<sup>1</sup> Eph. ii. 14—18.

<sup>2</sup> Gal. iii. 13.

<sup>3</sup> If it be said, as some have said, that the Gentiles were, before the death of Christ, in an uncovenanted and uncon-

But even this is not all. You must further recollect that the apostles (and I now peculiarly refer to the apostle Paul) had been *witnesses* of that new creation, that renovation of the moral world, which Christ effected by the promised powers which he received from the Father, and that they had been the honoured *instruments* in spreading the triumphs of the Cross. 'The change of state experienced by the Heathens in consequence of the death of Christ, can hardly be appreciated correctly by those who scarcely remember the time when they did not know the leading truths of the Gospel. The Gentile believers had new hopes, new views, new desires; and the commencement of the internal spiritual

secrated state, and that the Jews also (by their breaches of their own Law) were fallen into an unconsecrated state, and that the death of Christ was an appointed means, a ritual institution, which by its immediate effect, without reference to the influences of his word, effaced the spiritual\* disqualifications of both, and brought them into a state in which they might obtain acceptance with God; I see no further objection to the doctrine than that it does not appear to me expressly taught; that it cannot be received as a doctrine of revelation on mere inference (since the fact could be known only by revelation); and that it does not appear to accord with the declarations of Jehovah Himself, which represent Him as ready abundantly to pardon the wicked man who forsakes his evil way; nor will the genius of Christianity, which knows no holiness except the holiness of the heart, and which in no way alters the dispositions of God towards mankind.

\* It may however have been regarded, by the Jewish Christians, as effacing the *ritual* disqualifications of the Gentiles.—*Ed.*

change, and indeed the change of *state* itself, was often instantaneous, produced by what they saw before their eyes, of the immediate agency of Divine power.<sup>1</sup> And this great change (important enough to justify the most earnest exertions and the severest trials of Christian love, even if it had been confined to a few) was by the apostles witnessed among all ranks and distinctions of men, witnessed in every region of the then known world, among myriads who were sharing in the great and glorious blessings of the Gospel, and had been brought over by them from sin and ignorance to holiness, light and blessedness: and they knew that this was only the commencement of the reign of righteousness and love, that their exalted Lord was empowered to subdue all enemies, and that the period should come when all mankind should own him Lord, to the glory of God the Father. And when you do call all this to mind, and remember that nothing would have taken place, had he not endured the Cross, despising the shame; you must feel that *to his death* would every principle of gratitude refer the blessings enjoyed; and that those who, when ‘without Christ,’ had been ‘aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world,’ would join in the language of the apostle, and say, ‘Now in Christ Jesus, we, who sometimes were far off, are made nigh by the blood of Christ.’<sup>2</sup>

<sup>1</sup> Unitarianism &c.; p. 163.

<sup>2</sup> Eph. ii. 12, 13.

But all this is only an exemplification of the general principle, that since Christ executed the great work for which he came, through suffering and death, and could only thus have executed it, we owe, under Divine providence, all the blessings of the Gospel to his death: and (with constant reference to the wisdom and goodness of Him who ordered all, and in whose purposes all had been appointed for ages of ages) all may be said to have been procured for us by his death.

But the death of Christ was only the channel through which God saw fit to convey His pardoning mercy. We have no scriptural authority for supposing that it effected any change in the mind of our Heavenly Father; or that it in any way disposes the Divine Being to grant His favours to us. The 'merits of Christ' were great beyond comparison; but for the appeal to them, or to the 'atoning merits of the Redeemer's blood', as reasons why our prayers should be accepted, there is no sufficient warrant, I would say no warrant at all, in the Scriptures. There is only one passage throughout the whole of the Common Version of the New Testament, which even appears to support (still less to teach) the doctrine that God pardons sinners in consideration of what Christ has done and suffered for us. But though a solitary one, it is a source of great error; and more than any thing (even more than the theories of creeds and articles and catechisms) has contributed to produce the belief that there is some specific benefit in his death, apart from the

influence of his Gospel. It runs through the whole of the services of the Established Church;<sup>1</sup> and contributes to mislead, by the closing sentences of the prayer, even when the petitions are (as commonly they are) alike scriptural and devotional. The unhappy expression to which I refer, 'for the sake of Christ', is founded on a mistranslation of the apostle Paul's words in Eph. iv. 32. It is impossible for me to have any hesitation in asserting (what those who understand Greek will at once perceive on examining the original) that the verse should have been translated as follows: 'And be ye kind one to another, tender-hearted, forgiving one another, even as God in (or by) Christ hath forgiven you.'<sup>2</sup> The Greek preposition translated *for the sake of* is the same that we find in the passage to which I have before referred near the beginning of the same epistle: '*In* whom we have redemption': and I believe it either means—in the profession of faith in Christ, in the possession of the hopes and directions of

<sup>1</sup> See Appendix, No. 1.

<sup>2</sup> *ἐν χριστῷ*. Here, as before, the Rhemish version 'translated out of the authentical Latin' is more faithful than the English Protestant versions, and gives the above rendering. Wicklif and Luther also give the same meaning.—Some suppose that God is represented as pardoning sins for Christ's sake in 1 John ii. 12, interpreting *διὰ το ὄνομα αὐτοῦ* of the Son. This however is a mere assumption. And even supposing it to be true, it does not justify the common opinions. Compare 2 Cor. ii. 10, where the apostle represents himself as granting forgiveness for the sake of the Christians, *δι' ἡμᾶς*. See Worcester's *Atoning Sacrifice*, chap. xxii.—*Ed.*

the Gospel ; or, *by Christ* as the medium through whom Divine forgiveness has been communicated. The sense is nearly the same in either view ; but it has nothing whatever to do with the too prevalent opinion, that God pardons sin in consideration of what Christ did and suffered for us ; and that there is some immediate and specific, though unknown efficacy in the death of Christ, altogether independent of his example and Gospel ; some merit in the sight of God, on account of which He grants pardon to those who would not have possessed it otherwise.—When this is shewn me in the Scriptures, taught by Christ and his apostles, I shall receive it as Christian doctrine : till then, I shall rest satisfied with the simple intelligible doctrine, (to me no less valuable because it is intelligible, and because I can receive it not only with full purpose of heart, but with the complete and grateful persuasion of my understanding,) that all the efficacy of Christ's death is through his word and work ; and that he who, by the blessed influences of the Gospel, is purified from his sins, may well be said to be washed from them in the blood of Christ, that blood which assureth pardon and final acceptance to the penitent, sincere and faithful.

I have already shewn, in my Fourth Lecture, what I apprehend was the meaning of the writer to the Hebrews, when he represents the death of Christ as a sacrifice for sin. It is possible that the idea of the apostle John was similar, when he



spoke of Christ as our *propitiation*. The original word<sup>1</sup> which he uses, is employed by him only in the New Testament, and he employs it twice in his first epistle. One passage assists in illustrating the other. In chap. iv. 10, the apostle says, ‘Herein is love; not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.’ In chap. ii. 1, 2, we read, ‘If any man sin, we have an advocate<sup>2</sup> with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.’ It is impossible that this can mean that he made God merciful or favourable to the penitent sinner; for God *sent* him to be the propitiation for our sins, and He did so *because* He loved us. In fact, nothing can more unequivocally refer the salvation by Christ Jesus to the love of God than the first verse I have quoted, and the whole of the delightful passage from which it is taken.<sup>3</sup> The apostle

<sup>1</sup> ἱλασμος. The English word *propitiation* nowhere else occurs in the Scriptures, except in Rom. iii. 25, where the apostle really speaks of Jesus as a *mercy-seat*. See Lect. II. p. 29—32. Yet I apprehend it is chiefly owing to the use of this word, and to the unhappy translation of Eph. iv. 32, that so many consider the death of Christ as rendering God favourable or propitious to the repentant sinner. I know no other ground for it.

<sup>2</sup> παρακλητος. This word again is only used by St. John; and except in this passage is always applied to the Holy Spirit, and translated *Comforter*. See John xiv. 16, 26; xv. 26; xvi. 7.—*Ed.*

<sup>3</sup> ‘Even granting, (says Lücke) that the ecclesiastical doctrine of atonement had been expressly pronounced in the

therein, once and again, declares that God is love; and perish every doctrine of men which opposes this word of God! Every such doctrine *must* perish: for the grass withereth, and the flower thereof falleth away, but the word of the LORD endureth for ever.

The original word is used five times in the Greek translation of the Old Testament. In three of these,<sup>1</sup> it is employed in reference to the sin offerings of the Law; and the allusion of the apostle may be to these. But in the other two passages,<sup>2</sup> it denotes *pardoning mercy*: as in Ps. cxxx. 4, 'With thee there is *forgiveness* that thou mayest be feared'; and so in Dan. ix. 9, 'To the LORD our God belong mercies and *forgivenesses*, though we have rebelled against him.' Now as Christ is spoken of by himself as the truth and the life, inasmuch as he communicated to us the knowledge of the truth and the promise of life; and is spoken of by the apostle Paul as wisdom and justification, sanctification and redemption, because he communicated the means of wisdom and redemption; so I understand the apostle John to speak of him here as forgiveness, because he was the medium of forgiveness, the Messenger of pardoning mercy, sent to deliver us from the

Scriptures; still it is not to be found in this passage (i. 9.) not in this epistle, nay, not in the writings of St. John'. See the Edinburgh Biblical Cabinet; Vol. xv. p. 123.—*Ed.*

<sup>1</sup> CIPHURIM, Num. v. 8. CHATtATH, Ezek. xlv. 27. ASHAM, Amos viii. 14.

<sup>2</sup> SeLICHaH.

power of sin.<sup>1</sup> The Father sent the Son to be the Saviour of the world: and because God loved us, He sent his Son to be the Messenger of His mercy respecting our sins.<sup>2</sup>

If the apostle really referred to the sin offerings of the Law, we may understand him as declaring that Christ was a propitiation for our sins, inasmuch as to complete the execution of his great work, he offered up his life; and thus introduced the believer into a state of spiritual privilege, by making him a partaker of the promise of forgiveness and everlasting happiness upon repentance and obedience.

The apostle Paul has a reference to the Mosaic ritual, which is very beautiful and striking even to ourselves, and much more so must it have been to the Jews; but it has no connexion with the sacrifices or sin offerings of the Law, though usually so interpreted. Christ is called our Passover (or Paschal Lamb). The expression occurs in 1 Cor. v. 7, where the apostle says, 'Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover hath been slain for us.' The common translation

<sup>1</sup> Wicklif understood the passage in the same way: 'and sent his sone forgifnesse for oure synnes.' Tindal translates it, 'and sent his sonne to make agrement for oure sinnes.' Another old translator has, 'to be the agrement.' Beza's version of 1599, and others, have, 'to be a reconciliation for our sinnes.'—*Ed.*

<sup>2</sup> περὶ τῶν ἁμαρτιῶν.

renders it, 'is *sacrificed* for us': but you will at once perceive that the word has no necessary connexion with sacrifices, when you learn that it is the word employed, (in Matt. xxii. 4,) when the king says, 'Behold, I have prepared my dinner, my oxen and my fatlings are *killed*, and all things are ready.' So in the vision shewn to Peter, (in Acts x,) the voice says, 'Rise, Peter, *kill* and eat': and again several times in the parable of the Prodigal Son, where it is said that the fatted calf is *killed*. It was an interesting coincidence, that the great act of obedience by which Christ finished his work, took place about the time when the Jewish nation in general were engaged in killing the lambs for their Passover: and as all leaven was put away at the same time, the apostle speaks of the necessity of removing the sources of moral contagion under the notion of leaven: as if he had said, You are under peculiar obligation to purify yourselves from all spiritual defilement, for Christ gave up his life to deliver us from all iniquity.<sup>1</sup> This is the ground of resemblance between Christ and the Passover. The Passover was killed, and the blood sprinkled on the door-post, that the destroying angel might not enter in: Jesus laid down his life, that his disciples might be delivered from spiritual destruction. The death of Christ and the Paschal Lamb agreed in this one leading particular, and in this only, that both were the means of deliverance, one from temporal destruction, the other from spiritual death.

<sup>1</sup> Compare 1 Pet. i. 18, 19.

With the views which I have so repeatedly brought forwards, how can we hesitate in speaking of Christ as in the strictest sense ‘dying for the ungodly’?<sup>1</sup> If it be imagined that because he died for the ungodly, he underwent the punishment which here and hereafter will fall upon all for whom he died; those who imagine this are bound to shew that he, in whom God was well pleased, underwent in his sufferings any punishment at all from the hand of God; and to point out how the punishment of an innocent person could, in the ways of Infinite justice, compensate for the punishment of the guilty. But if they succeed in this task, (which no metaphysical divine has ever yet accomplished,) they have still to shew that such was the meaning of the apostle. That his words do not necessarily imply it, we are certain, because he represents the Christians as having the honour to ‘suffer for the sake of Christ’;<sup>2</sup> where the original word is the same as that which he uses when he says, ‘Christ died for the ungodly.’

Again, as the great object of the work and death of Christ, was to deliver men from the power and punishment of sin; and as, in proportion to their influence on the heart, they effect this object; most truly was he termed by his forerunner ‘the Lamb of God, which taketh away the sin of the world’;<sup>3</sup> that pure and holy person who delivers from the guilt of sin and its fearful consequences. If the expression refer to the Jewish sacrifices, as

<sup>1</sup> Rom. v. 6.<sup>2</sup> ὑπερ. Phil. i. 29.<sup>3</sup> John i. 29.

it probably does, still is the meaning the same, and what I have before said is sufficient to explain the reference.—To the very same effect are the words of the apostle John, ‘And ye know that he was manifested to take away our sins; and in him is no sin.’<sup>1</sup>

In 1 Pet. ii. 24,<sup>2</sup> the apostle represents Christ as ‘his own self bearing our sins in his own body on the tree, that we, being dead to sins, should live to righteousness.’ It was through his death that he assured the covenant of mercy and forgiveness; and this of itself would afford a sufficient explanation of the apostle’s words, as they obviously refer to the language of the prophet Isaiah in his liii<sup>rd</sup> chapter. Whatever was the meaning of the prophet, we may suppose to be the meaning of the apostle: and it seems not improbable that the reference is to the scape-goat on the day of annual atonement. There was then a general obliteration of all involuntary transgressions and neglects of the ritual of the Law. After various sacrifices,<sup>3</sup> Aaron was to make a general confession of all their transgressions over the goat which was not slain, and then to send it away into the wilderness: ‘and,’ says the sacred record, ‘the goat shall bear upon him all their iniquities unto a land not inhabited.’<sup>4</sup> The object was to shew, by a significant action, that on compliance with the rites and ceremonies

<sup>1</sup> 1 John iii. 5.

<sup>2</sup> Observe the context. The apostle here holds out the dying love of Christ, as an example for our imitation.

<sup>3</sup> See p. 124.

<sup>4</sup> Lev. xvi. 22.

thus appointed, the people should be fully restored into a state of ritual sanctity and reconciliation with God, and that God would cover their offences and neglects, and no longer take them into account. It was a symbol of mercy in reference to ritual offences: and, in like manner, the death of Christ was a symbol of mercy for spiritual transgression; assuring the forgiveness of sin when forsaken; and, whilst supplying the best means of spiritual purification to the penitent and faithful, giving them the most encouraging and satisfactory expectation that God would pardon, accept, and bless them. If, when the goat bore the ritual iniquities of the Jewish people, he in no way suffered in their stead, and in no literal sense could be said to have their iniquities or the punishment of them upon him; so have we reason to suppose from this reference, that when it is said 'Christ bore our sins,'<sup>1</sup> he in no way underwent the punishment due to our sins, or was burdened with our guilt.<sup>2</sup>

The language of the prophet Isaiah really conveys no such ideas as have been attributed to it; and after what I have stated, I trust it will be easily understood.

It was for us, (the Jewish people, says the prophet in the 3rd and 4th verses) that he was 'a man of sorrows, and acquainted with grief'; 'he

<sup>1</sup> 'In his own body', i. e., not in the goat's.

<sup>2</sup> Compare Matt. viii. 16, 17. No one supposes that Christ received the sicknesses and demons into his own person: we have no more right to argue that he bore the sins of men in his own person.—*Ed.*

bore our griefs and carried our sorrows; yet we rashly concluded that God had afflicted him', as a judgment on his own account. (5) 'But he *was* wounded for our transgressions, *he was* bruised for our iniquities; the chastisement of our peace' (by which our peace was effected) '*was* upon him; and with his stripes we are healed.' These words can require no explanation. They accord exactly with the statement I have repeatedly made, that by his sufferings and death he assured those blessed hopes and prospects, which sanctify and save, in proportion as they are made the faith of the heart and life. But in the next verse it is said, 'Jehovah hath laid on him', (or, 'made to light on him,') 'the iniquity of us all': probably alluding to the effects of their wickedness and cruel hatred towards him who came to save them, leading them to reject and crucify him.<sup>1</sup> In the eighth verse, the prophet represents the Messiah as 'stricken for the transgression of his people': and what can be more true than that the death of Christ was caused by the wickedness of his own nation. In the tenth verse, the sufferings of the Messiah are referred to the appointment of Jehovah: and I know not a better illustration of the passage than what the author of the epistle to the Hebrews affords us in chap. ii. 10; 'it became him for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to

<sup>1</sup> It may, however, be an allusion to the scape-goat. But see Ezek. iv. 4—6.



make the captain of their salvation perfect through sufferings.' And it is expressly prophecied that he shall rise again. (10) 'When his life shall be made an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.'

The representation given of the death of Christ by our Lord himself, as ratifying the new Covenant, is the origin of most of those expressions in the epistles, which many have made the foundation of a doctrine, in no way countenanced by the representations of Jesus himself, and, in my apprehension, utterly inconsistent with them. There is another, alike simple and impressive, which has also given rise to, or at least is presented in, various expressions in the New Testament. In Mark x. 45, Jesus declares that he 'came, not to be ministered unto, but to minister, and to give his life a ransom for many'. So the apostle Paul, after speaking of the man Christ Jesus as the 'Mediator between God and men', says that he 'gave himself a ransom for all.'<sup>1</sup> Christ Jesus came, by gospel promises and declarations, to redeem us from iniquity; and without the sacrifice of his life, he could not have effected that great purpose to which we owe our present light and blessedness. But for his death, we should still have been the slaves of sin, and in bondage to death. He procured for us, or, if you please,

<sup>1</sup> 1 Tim. ii. 5, 6.

he purchased for us, the *possession* of these blessings, by means of his death; and it was therefore our ransom or means of deliverance. I do not know how better to express my own sense of the importance and value, and *to us* the merit of his death, than by this, his own representation of it. It was the necessary means of our deliverance, but was voluntary on his own part: it was our ransom.<sup>1</sup>

If with the cold precision of Northern phraseology, we should not hesitate to say that the Hero purchased victory by his blood, that the Patriot redeemed his country's liberties by his life;<sup>2</sup>—shall we hesitate to adopt similar language respecting an infinitely more important deliverance, accomplished by the voluntary sacrifice of the holy and beloved Son of God? Surely none of us should live unto himself, but remember that whether we live or die, we are the Lord's. He gave himself for our sins, that he might deliver us from this present evil world, according to the will of our God and Father: and grateful love requires, that by our lives, and by our labours, and, if need be, by our sacrifices and sufferings, we should promote the cause of him who loved us, and gave himself for us.

If any imagine that the expression means more, and that it denotes literally the price paid to some one for our deliverance from slavery, I would ask

<sup>1</sup> See p. 94.

<sup>2</sup> The language used on occasion of the death of Lovejoy, by the friends of Liberty in the United States, throws great light on this subject. See Appendix.—*Ed.*

to whom we were enslaved? To God? Certainly not, for he redeemed us *to God*, and he redeemed us from our vain conversation or sinful conduct.<sup>1</sup> The expression obviously means no more than that his work and death were the means of our deliverance from sin and death. And what Christian doubts it? What Christian does not gratefully rejoice, that 'in him we have ransom, through his blood, the forgiveness of sins'? It is the fact, and the simple fact; and it is enough to make the Cross of Christ precious to us, if we feel, as we ought, the need of God's pardoning mercy. With these views, we may well hail Jesus as our Saviour and Redeemer:<sup>2</sup> and think of him, with the Apostle, as 'made unto us, *by God*, wisdom and righteousness, (or justification,) and sanctification

<sup>1</sup> Accordingly, several of the Fathers, taking the expression literally, maintained that the price of Christ's blood was paid to the Devil; 'and yet that the Devil, having received it, is not enriched, but bound by it, that we might be delivered from his bonds.' In this opinion there is consistency, but not orthodoxy. Those who interpret Scripture by the writings of the Fathers, would do well to study the opinions of Origen, Gregory Nazianzen, Ambrose, Austin, &c., on this subject. See Priestley's Corruptions, Vol. I. Part II.—*Ed.*

<sup>2</sup> Though the appellation 'the Redeemer', is quite appropriate to him who came 'to redeem us from all iniquity'; and though it is frequently used in reference to Jehovah, and is once applied to Moses, [Acts vii. 35. *λυτρωτης*,] yet it is never applied in the Scriptures to our Saviour. Those who are accustomed to the language of modern orthodoxy, and hear it as the usual appellation of our Lord, may feel somewhat surprised at the statement of the fact.

and redemption';<sup>1</sup> as, under God, the author of that gracious dispensation, by which we obtain pardon and holiness and final salvation. And hereafter may it be our blessedness to join with the 'ten thousand times ten thousand, and thousands of thousands' that surround the throne, and gratefully sing, 'Thou hast ransomed us to God by thy blood, out of every kindred, and tongue, and people, and nation.'<sup>2</sup>

I know of no other passage in support of the doctrine that the death of Christ had some mysterious, unknown, immediate efficacy in obtaining from God the pardon of sin, than those which I have now mentioned; except such as, if they prove any thing in opposition to the simple views I have endeavoured to state and illustrate, prove more than that doctrine. Persons who entertain this very low (and certainly not 'orthodox') doctrine of atonement, would rather shrink from the notion that Christ was in any strict sense *punished* for the sins of men, or that he was substituted for them to bear the Father's *displeasure*, and that he thus made satisfaction for their sins: still less would they allow (indeed I do not know who can thoughtfully allow it, with the Bible in his hands) that the death of Christ appeased the wrath of God, and made him merciful. Of such a doctrine, often taught by divines, and still unhappily taught in words at least, I hesitate not to declare that it

<sup>1</sup> 1 Cor. i. 30.

<sup>2</sup> Rev. v. 9—14.

is not Christianity, that it is not Judaism, that it is heathenism.

I have now stated plainly my own views on this important subject. I have examined those passages of Scripture which might seem at first sight opposed to the simple doctrines I have brought before your notice; and I have considered the opinions of those who differ from me, and pointed out the reasons why I think they differ from the great principles of the Gospel. These great principles I consider of immense importance: but I do not expect that all will apply them exactly in the mode in which I have applied them. And I am not solicitous that they should do so. As soon as a person admits that it was the FATHER'S *love and mercy* which were the sole original source of gospel blessings; and that whatever were the means of redemption employed by His infinite wisdom, they all originated in Him, and were executed by His direction and appointment; the grand end is secured. I do not say that his peculiar views of atonement may not still be unscriptural: but I do say that he who admits (in the words of Penn) that 'Christ is not the *Cause* but the *Effect* of God's love and mercy'; or (in the words of the great modern advocate of the doctrine of atonement, Archbishop Magee) 'that the death of Christ is to be regarded merely as the *means* whereby God has thought fit to grant His favour and gracious aid to the repentant sinner, and to fulfil that merciful intention which He had at all times enter-

tained towards his fallen creatures ;' he who admits this, and *holds nothing inconsistent with such admission*, must be allowed to hold nothing inconsistent with the grand fundamental principles of Christianity. When this is admitted, the foundation is sure.

Amid all the variety of human opinions with regard to the gospel scheme of redemption ; and amid all the conflicting interpretations that have been given by fallible men, of the Word of God ; it is a source of great comfort to remember that 'Jesus Christ is the same yesterday, to-day, and for ever.' Men may vary in their apprehensions of his dispensation ; and, from the nature of human language, the spirit of it can seldom be conveyed to the mind except in connexion with associated ideas which, though adapted to the imagination or the feelings or even the understanding of one, may tend to mislead those who, in studying the records of revelation, look to single words and texts rather than to their general tenor. But the dispensation itself is unchangeable ; is adapted for every period of the world ; and by the unbounded extent of its scope and the infinity of its vast objects, as well as by the plainness and simplicity of its doctrines, is suited to the most refined and elevated and comprehensive exercises of the most highly gifted and cultivated mind, as well as for the plain sense of the wayfaring pilgrim in his journey heavenwards. The Sun of righteousness, like the sun of the material world, dispenses light and heat to all, according to their needs and their capacities.

By the great mercy of God, the Father of our Lord Jesus Christ, we have, through him, blessings of incalculable importance. Our hopes of Divine forgiveness, of the remission of sins, of eternal life, now rest upon the authority of that gracious Covenant which was sealed by the death, and assured beyond all doubt by the resurrection, of our Lord. To us there is no hope but in the compliance with the terms which accompany the redemption which we have through him. Peace and pardon and everlasting life are offered to us: but we have them only by repentance towards God and faith towards our Lord Jesus Christ: by that repentance which changes the disposition and reforms the conduct; by that faith which operates as a vital practical principle, moulding the heart and life according to the precepts and spirit of our great Master. On these terms alone can we share in that salvation which is through Jesus Christ: on these conditions alone we may depend upon final acceptance. We have the noon-day sun of revelation to lead us to a better world; and I pray God that, possessing its glorious light, we may walk as children of the light and of the day.—As Bishop Burnet observes, those ‘to whom the Christian religion is revealed, are under an indispensable obligation to obey and follow that which is so graciously revealed to them: they are bound to follow it, according to what they are, in their consciences, persuaded is its true sense and meaning. And if for any *secular* interest, they chose

to comply with that which they are convinced is an important error, and is condemned in the Scripture, they do plainly shew that they prefer lands and houses and life to the authority of God, in whose will, when revealed to them, they are bound to acquiesce.’<sup>1</sup>

To those who in the main agree with me, in the views I have developed in these Lectures, I would say, that while we rejoice in the belief that we have imbibed from the New Testament clearer views of the Divine dispensations than some of our Christian brethren have done; let it be our care to shew that they have equal efficacy, in purifying our hearts and lives, with those which we regard as destitute of scriptural foundation. Our motives for the love of Jesus, and attachment to his cause, are, if fairly considered, of no less efficacy than theirs, and in some respects have the most decided advantage; and our motives to the love of God, and cheerful obedience to His will, are surely superior to theirs. The use we make of the advantages which we possess, will be the standard by which we both shall be tried: and our best prayer for each other is, that whatever be our errors as to Christian belief, we may be thoroughly influenced by Christian principles, and may regulate our lives by the rules of Christian practice.

He who has learnt to be a Christian in the school of the New Testament, will be a Christian in deed

<sup>1</sup> Commentary on the 18th Article of the Church of England.



and in truth. Under a deep consciousness of weakness, imperfection and sin, he will look for pardon and acceptance only on the terms on which Infinite mercy has offered them. He will indulge a godly sorrow for past transgressions and neglects of duty ; but it will be such as will work repentance, and lead to press forwards towards the mark for the prize of the high calling of God in Christ Jesus. Viewing his Master as the honoured instrument in executing the purposes of Divine love, and knowing that he was set forth as a mercy-seat, sprinkled with his own blood ; he will cherish a lively, practical faith in him, a grateful love for what he did and suffered to effect the salvation of mankind, and a principle of hearty obedience to his precepts, imitation of his character and spirit, and zeal for his cause. It will be his earnest desire to be sincere and without offence, and to be filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of our Heavenly Father. Possessing the sanctifying promises and prospects of the Gospel, he will endeavour to cleanse himself from all defilement of flesh and spirit, perfecting holiness in the fear of God. In the various intercourses of life, he will exercise a spirit of Christian love, avoiding as much as he can the appearance of evil, striving to root out of his heart all malice and uncharitableness ; employing his means of usefulness as one who knows that he is accountable, and desires to approve himself to the great Searcher of hearts.

Believing that he shall derive from the Father of spirits (in such ways as He sees best) assistance in the discharge of duty, and in the sanctification of his heart, he prays without ceasing; yet knowing that God helps those only who themselves strive with holy fear and watchfulness, he endeavours to work out his own salvation. In every thing he gives thanks: and in every thing too, he opens his wants and solitudes before his Heavenly Father, by earnest supplication.

Of such a man, be his peculiarities of belief what they may, I hesitate not to say, he is a Christian: and if a man's heart and life be not in some good measure such as I have briefly outlined, let his peculiarities of belief be what they may, however pure and strong his faith, however lively his hope, however confident his assurance, he only deceives himself, and he is no Christian; for, 'if any man have not the spirit of Christ,' (that spirit which Christ possessed, and which he enjoined,) 'he is none of his.'

But if that spirit be possessed; if we live by the faith of the Son of God; if we walk as servants of his Heavenly Father; if we gain the testimony of our consciences that in simplicity and godly sincerity, not with worldly wisdom, but by the grace of God, we have had our conversation in the world; we may hope to possess, in this life, some portion of that peace which passeth all understanding: prosperity will enable us to lay up a good foundation against the time to come: affliction will work out for us a far more

exceeding and eternal weight of glory ; and whatever be our situation in this life, (whether we attain the comfortable hopes which a Christian life may rightly inspire ; or, through false views of religion or other causes, pass through much doubt, tribulation and tears,) all will be well with us, at the manifestation of the glory of the great God, and of our Saviour, Jesus Christ.

Then let it be our steady aim to live unto the Lord ; so that when we die, we may die unto the Lord, and, when we stand before the judgment seat of Christ, we may be accepted by him as his faithful servants. Amen.

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### HYMN.

Behold the gospel Mercy-seat !  
Let penitence in faith draw near :  
Lo ! truth and grace with justice meet,  
The humbled contrite soul to cheer.

When it bewails the stains of sin,  
And shuns the unrighteous thought or deed,  
Thou givest mercy, Lord ! within,  
And grace to help in time of need.

No longer let the gloom and fears  
Of nature's twilight sink the heart ;  
The Saviour's words dispel our tears,  
And peace and hope and light impart.

He leads us to a Father's throne ;  
And the sure hope through him is given,  
That, when the work of faith is done,  
We have a sinless home in heaven.

## APPENDIX.

### No. I.

#### ON THE DOCTRINE OF THE CHURCH OF ENGLAND, WITH RESPECT TO THE ATONEMENT.

The doctrine of the Established Church on the subject of the Atonement, is but little defined in its Articles; and it is capable of being understood (as it was probably intended to be) in very different ways. Yet it is calculated, by its terms, to lead away from the simplicity that is in Christ, and to make men viewed with suspicion who value, as much as their hearts can feel, the redemption that is in Christ Jesus. In the *general* services of the Church, there is little to divert the current of Christian affection from the Father of mercies to the Mediator of the New Covenant, the Messenger of God's love and mercy. I have been delighted, while examining the Liturgy with this view, to see how Scriptural in this respect its services generally are. With respect to the great point of the Unitarian, that God is *essentially merciful* as well as *just*, and that of His own free and unpurchased love and mercy, He will pardon the truly penitent, and give eternal life to the sincere and faithful; I have been rejoiced to perceive how frequently expressions occur which impress it on the mind, and how little there is which orthodoxy can claim as exclusively her own.

In that solemn hymn, the *Te Deum Laudamus*, which (though mixed with addresses to Christ of a kind that

has no sufficient warrant in Scripture) contains noble ascriptions of praise to the *Father everlasting*, one or two expressions occur which may sometimes mislead, through the usual modes of interpretation: but excepting these, (which scarcely need be excepted,) the whole of the Morning Prayer leads us to God even the Father, as the *Father of mercies*, and ready to forgive. The introductory sentences from Scripture are those on which the Unitarian rests *his* hopes. The address which follows, directs us to confess our sins to '*Almighty God, our heavenly Father*, with a humble, lowly, penitent and obedient heart, to the end that *we may obtain forgiveness of the same, by his infinite goodness and mercy*'. In the general Confession, the worshipers are directed to pray to their '*Almighty and most merciful Father*', that he will 'restore them that are penitent according to his promises declared unto mankind in Christ Jesus our Lord'. The Absolution declares that '*Almighty God, the Father of our Lord Jesus Christ, pardoneth and absolveth all that truly repent, and unfeignedly believe his holy Gospel*'. The hymn after the Second Lesson, refers the knowledge of salvation and the remission of sins to '*the tender mercy of our God*': and that prayer which includes all the best desires of the Christian, teaches to call upon God as '*Our Father*', and to pray that He will '*forgive us our trespasses as we forgive them that trespass against us*'.

Nearly the same remarks may be made respecting the other constant services of the Church of England. Even that confused mass of absurdity and uncharitableness, which, through the increasing power of intellect and Christian principle, is likely soon to fall into oblivion, which our late sovereign never used, which seems to be banished from the Chapel-royal of the present king,

(1823) and which bishops and archbishops have wished banished from the Church altogether;—even this has nothing inconsistent with Unitarianism as it respects the death of Christ. All it says is, he ‘suffered for our salvation,’ which the Unitarian most cordially believes. In that noble composition, the Litany, besides prayers to him who taught us to pray to his God and Father, there are one or two exceptionable (though vague) expressions in reference to the doctrine of Atonement; but the prayers which follow shew how they must be interpreted. ‘O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful’: and, ‘grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living’, &c. When the Unitarian considers such truly evangelical expressions, he cannot avoid the earnest wish, Would to God that all were thus!

There is but little in the usual services of the Church of England which is likely to mislead much on the subject of atonement, except what occurs in the Communion Service, and one class of expressions which are of frequent occurrence. The Consecration prayer in the Communion Service declares that Christ made upon the Cross ‘(by his one oblation of himself—once offered,) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world’: yet still the prayer is addressed to ‘Almighty God, our heavenly Father’, and continues, ‘who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption’: so that though this expression leads to the idea of some mysterious and unknown efficacy in the death of Christ, yet it refers it to the *appointment* and to the *tender mercy* of the Father.

All the attention I have been able to give to the subject, leaves me in doubt what was the precise doctrine of the compilers of the Liturgy on this subject. That they did not use the word *satisfaction* in the sense which has been attributed to it by 'orthodox' divines, in the Establishment, and especially among the dissenters, I think clear; for in the very service in which the unscriptural word occurs, there is this admirable supplication, (called the Absolution). 'Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord.' This is truly scriptural; and to this the Unitarian can say Amen, with full consent of heart and faith.

The class of expressions of frequent occurrence to which I just now referred, are those which represent God as granting mercy to the worshiper, in consideration of what Christ did and suffered; such as 'for thy Son, Jesus Christ's sake,<sup>1</sup> forgive us all that is passed'; 'through the *merits and mediation* of Jesus Christ thine only Son.'—If *through the mediation* of Jesus Christ, mean no more than the more usual expression 'Through Jesus Christ our Lord'; it is only to be regretted that the more just and simple language had not been uniformly adopted, which represents all spiritual blessings as conveyed to us and possessed by us through Christ Jesus. This, which is the common language of the Church Liturgy, is continually employed by the

<sup>1</sup> See p. 172—174.

Unitarian. But as to the term *merits*, great as the merits of Christ are with respect to us, great as are his claims upon our gratitude, I dare not appeal to them as *merits* towards God and as a reason why God should extend His pardoning mercy to me : for the Christian's Lord and Master taught no such appeal, the language is unscriptural, and the plain meaning of it not less so. It represents God as pardoning sins and granting us spiritual mercies *for the sake of* or *in consideration of* what Christ did and suffered for us. If any truth be clear, it surely is that God pardoneth sin and granteth us eternal blessings for His own mercy's sake, out of His tender mercy and compassion to the frail children of mortality : and, though it is through Christ that we receive the assurance of forgiveness on Divine authority, and though we owe our possession of blessed and consoling hope to his death, yet we have no reason *from the Scriptures* to believe that God pardoneth our sin, *because* Christ died, but because, through his work and Gospel, we are brought into a fit state for pardon, being thereby led to repentance towards God and faith in our Lord Jesus Christ.—Some (especially those accustomed to the language of the Liturgy, and of orthodoxy generally) may deem these *nice* distinctions : and so they are, but they are very important ones. On the one hand, God is represented as pardoning sins, out of His own essential mercy, and sending forth Jesus Christ as the Messenger and Minister of His love and grace, to give us the glad tidings of salvation, and to convey and assure to us the covenant of pardon and eternal life : and on the other, God is represented as pardoning sins in consideration of the interposition and mediation of another being, and for his sake. If the Gospel declared this latter, then should we have nothing to do but to



receive it as Divine truth: but as it does not, the lover of Scriptural truth should avoid, and set his face against such representations, as tending to lead away from the sole, original Source of light, peace, and blessedness; giving wrong views of His character and dealings to mankind; leading to inferences dishonourable to Him and contradictory to the Scriptures, as though He would not have pardoned the truly penitent without the interposition and mediation of Christ, and as though that interposition and mediation were of service to us individually, independent of the effect which his work and Gospel produced on our hearts and lives. And, I would add, those who love the Liturgy of the Church of England for itself, and for what they believe its accordance with the Scriptures, will do well to use their exertions and influence to reduce it altogether to that sole and sacred standard of faith and worship: when that is done, we shall no more hear of such expressions as ‘through the merits of Jesus Christ’, and ‘for the sake of Christ Jesus’, but simply (according to the scriptural language of the Church Catechism) ‘*of the mercy and goodness of our heavenly Father, through our Lord Jesus Christ*’, or, ‘*in the name of Christ Jesus.*’ ‘Whatsoever ye do’, says the apostle, ‘in word or in deed, do all in the name of the Lord Jesus Christ’; owning his authority, in accordance with his spirit and principles, and in obedience to his commands.

I have more than once had occasion to remark during this course of Lectures, that those expressions in the Scriptures which may seem at first view to favour the doctrines of orthodoxy, contain in their context something which shews the too common inferences from them to be unfounded. And in like manner, in the Church Liturgy, the unscriptural, bewildering, and misleading

expression 'through the merits and mediation of Jesus Christ our Lord', is found in such connexion that those who use it have most commonly, I apprehend, either no idea at all of its meaning, or one modified by the just and scriptural language connected with it. E. g., the prayer (in the Visitation of the Sick) 'for persons troubled in mind or in conscience', which ends as I have just stated, is addressed to 'the Father of mercies and the God of all comforts'; and thus proceeds, in language of the most impressive and rational devotion; 'But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy Holy Scriptures, might have hope; give him a right understanding of himself, and of thy threats and promises; that he may neither cast away his confidence in thee, nor *place it any where but in thee.*' Again I say, Would to God that all were thus!

### APPENDIX, No. 2.

#### SCHEME OF THE DIFFERENT OPINIONS WHICH HAVE BEEN ENTERTAINED ON THE SUBJECT OF REDEMPTION BY JESUS CHRIST.

N. B. The Editor is mainly answerable for the list of Authors added to this scheme. It is only intended as an approximation to the truth. There are few who hold any single opinion, on this subject, without being in part influenced by others: and even those who have adopted a distinct hypothesis, often make use of language which savours of a different one. Amid so great a variety and uncertainty of opinion on this question, Christians should surely learn charity towards each other; and not set up any hypothesis as the condition

of salvation, or of church fellowship. All will be accepted who believe that 'Jesus Christ came into the world to save sinners', and whose 'faith worketh by love.'

## REDEMPTION or SALVATION.

ATONEMENT OF RECONCILIATION.	EXPIATION OF PROPITIATION.	SATISFACTION.	
		1. <i>Wrath or Vengeance.</i>	1. THIS OPINION IS HELD BY Calvin, Flavel, Watts, Hervey.
		2. <i>Justice.</i>	2. Collyer, Synod of Dort.
		3. <i>Law and Honour.</i>	3. Porteus.
		4. <i>Propitiatory Atonement.</i>	4. Prince?
		5. <i>Expiatory Atonement.</i>	5. West, Gilbert, Abbott, Means.
		6. <i>Vicarious Substitution.</i>	6. J. P. Smith, Conybeare.
		7. <i>Intercessory Mediation.</i>	7. Butler, Price, Locke, Taylor, and some of the Polish Socinians.
		8. <i>Instituted Sacrifice, or Piacular Atonement.</i>	8. Ritchie, Tomkins, Cogan.
		9. <i>Instituted Means.</i>	9. Ware, Wallace, Walker.
		10. <i>Vicarious Suffering.</i>	10. Worcester, Barker.
		11. <i>Medium of Conveyance, Ratifying Assurance, Effectual Extension.</i>	11. Carpenter, Channing.
		12. <i>Seal of the Universal Church.</i>	12. Belsham, Cappe.
		13. <i>Exemplary Martyrdom; preparatory to the Resurrection and Exaltation.</i>	13. Priestley, Wright.

## APPENDIX, No. 3.

A LIST OF SOME OF THE PRINCIPAL AUTHORS ON THE  
SUBJECT OF THE ATONEMENT.

Calvin's Works.

Flavel's Do.

Archbishop Magee's Discourses and Dissertations on  
Atonement and Sacrifice.

Dr. J. Pye Smith's Four Discourses on the Sacrifice  
and Priesthood of Jesus Christ. 1842.

Letters to Dr. J. Pye Smith, on the above: by  
G. Vance Smith. 1843.

The Christian Atonement: by J. Gilbert. 1836.

The Scripture Doctrine of Atonement: by Dr. West.  
1836.

On the Extent of the Atonement; by the Rev. T. W.  
Jenkyn. 1837.

Dr. Wardlaw on the Atonement. 1843.

Butler's Analogy.

Locke's Reasonableness of Christianity.

Dr. Price's Sermons on Christian Doctrine.

Abbott's Works.

Jesus the Mercy Seat: by J. C. Means. 1838.

Priestley's Works.

Wright's Free Grace of God; or the Anti-Satisfac-  
tionist.

The Atoning Sacrifice, a Display of Love, not of  
Wrath: by Noah Worcester, D. D. 1830.

Professor Ware's Discourses on the Offices and Cha-  
racter of Jesus Christ. 1831.

Unitarianism the Doctrine of the Gospel : Part III. :  
by L. Carpenter, L.L.D. 1823.

Nicol on Scripture Sacrifices.

Walker's Letters on the Trinity and Atonement. 1843.

N.B. This work, though little known, is valuable on the subject of types, and the epistle to the Hebrews.

Joseph Barker's Tracts on the Atonement. Gilpin, London.

#### APPENDIX, No. 4.

THE DOCTRINE OF REDEMPTION BY JESUS CHRIST, AND  
ESPECIALLY THE PURPOSES OF HIS DEATH, AS  
REVEALED IN THE NEW TESTAMENT : BEING A  
CLASSIFIED LIST OF THE PRINCIPAL TEXTS BEAR-  
ING UPON THE SUBJECT.

##### A. HISTORICAL VIEW.

1. *All the blessings of the Gospel have their origin in God, even the Father ; and the death of Christ was an event ordained by Him.*

John v. 17—47. The Son can do nothing of himself, but what he seeth the Father do. As the Father hath life in himself ; so hath he given to the Son to have life in himself. The works that I do, bear witness of me, that the Father hath sent me.

John vi. 27, 37—40. This is the will of him that sent me, that every one which believeth on the Son, may have everlasting life.

John viii. 28—29, 42. Neither came I of myself, but he sent me.

John xii. 49, 50. I have not spoken of myself ; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting.

John xvii. 2, 22, 23.

Acts ii. 22, 23. Jesus of Nazareth, a man approved of God, being delivered by the determinate counsel and foreknowledge of God, ye have crucified.

Acts iv. 27, 28. 1 Cor. i. 9.

2 Cor. v. 18, 19. All things *are* of God, who hath reconciled us to himself by Jesus Christ.

Gal. i. 4.

Eph. iv. 32. God, in Christ, hath forgiven you.

2 Tim. i. 8—10. God hath saved us, according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Tit. i. 2, 3. Heb. v. 10. 1 Pet. i. 20.

1 John ii. 12. Your sins are forgiven you for his name's sake.

That is, the name of 'the Father', 'him that is from the beginning'; v. 13, 14. There is no evidence for supposing that Christ's name is meant. But see Worcester's Atoning Sacrifice: p. 138.

1 John iv. 14. The Father sent the Son *to be* the Saviour of the world.

Rev. xiii. 8. The Lamb slain from the foundation of the world.

2. *The death of Christ was foretold by the prophets of the Old Testament.* See p. 65.

Matt. xxvi. 24, 31, 56; xxvii. 35. Mark xiv. 27. xv. 28. Luke xviii. 31, 32; xxii. 22, 37.

Luke xxiv. 25, 26, 44—47. All things must be fulfilled, which were written in the law of Moses, and ~~in~~ the prophets, and ~~in~~ the Psalms, concerning me. Thus it is written, and thus it behoved [the] Christ to suffer.

John xix. 24, 28, 36, 37.

Acts iii. 17, 18. Those things, which God before had shewed by the mouth of all his prophets, that [the] Christ should suffer, he hath so fulfilled.

Acts vii. 52. viii. 32—35. xiii. 27—29. xvii. 2, 3. xxvi. 22, 23. Rom. iii. 21. 1 Cor. xv. 3. 1 Pet. i. 10, 11.

*3. The death of Christ was foretold by our Lord himself.*

Matt. xii. 39, 40.

Matt. xvi. 4, 21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Matt. xvii. 12, 22, 23. xx. 18, 19. xxi. 33—39. xxvi. 2, 12, 61. Mark viii. 31. ix. 9, 10, 31: x. 34. xii. 1—8. xiv. 8, 58. Luke ix. 22.

Luke xiii. 32, 33. Behold, I cast out demons and I do cures to-day and to-morrow, and the third *day* I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

Luke xviii. 31—33. xx. 9—15. xxiv. 6, 7.

John ii. 19. Destroy this temple, and in three days I will raise it up. See Unitarianism, p. 220.

John iii. 14, 15. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

John vi. 48—58. The bread that I will give is my flesh, which I will give for the life of the world.

See Unitarianism, p. 298, where the Author interprets *flesh* and *blood*, in this passage, of the doctrines of Christ.

John viii. 28. x. 11, 15.

John xii. 7, 23, 24. The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

John xii. 32, 33; xiv. 28; xv. 13; xvi. 5; xvii. 1.

*4. The death of Christ was foretold by others.*

Luke ix. 30, 31. Moses and Elijah spake of his decease, which he should accomplish at Jerusalem.

John i. 29, 36. Behold the Lamb of God.

It is very doubtful whether there is any reference to the death of Christ in this expression. Chrysostom interprets it of his purity and gentleness. So Kuinoel in loco.

John xi. 49—52. It is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation. Compare John xviii. 14.

*5. The death of Christ was voluntary on his part; and he submitted to it in obedience to his Father's will, and out of love for mankind.*

Matt. xxvi. 53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

John x. 17, 18. No man taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have the prerogative [*ἐξουσία*] to receive it again. This commission I have received from my Father.

John xii. 27. Now is my soul troubled; and what shall I say? "Father, save me from this hour"? But for this cause came I unto this hour. Father, glorify thy name.

John xv. 12—14. Greater love hath no man than this, that a man lay down his life for his friends.

John xvii. 19. For their sakes I sanctify myself.

2 Cor. viii. 9. For your sakes he became poor.

The two last passages have no necessary reference to the death of Christ.

*6. Jesus endured agony in the prospect of his death.*

Matt. xxvi. 36—46. My soul is exceeding sorrowful, even unto death.

Mark xiv. 32—42. Take away this cup from me: nevertheless not what I will, but what thou wilt.

Luke xxii. 39—44. Being in an agony, he prayed more earnestly.

John xii. 27.



Heb. v. 7. Who, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.<sup>1</sup>

<sup>1</sup> As the greatness of our Saviour's agony in the garden has been supposed to prove that he was suffering under the infliction of God's wrath for the sins of men, it may be well to quote the following passages from the invaluable 'Observations on our Lord's conduct; by Archb. Newcome.' 'I cannot suppose that he was penetrated with a sense of God's indignation at this time. That is the portion of those only who do evil.....That the mind of Christ was now disquieted and harassed by Satan himself, is a horrid idea, the dictate of gloomy minds, and wholly inconsistent with God's goodness to the Son of his love. Nor was he oppressed and overcome by the sense that he was to bear the sins of mankind in his own body on the tree; and to redeem us from the curse of the law, being made a curse for us.....Though God had wise reasons for not restraining those who afflicted our Lord, yet he was so far from heightening his afflictions above their natural course, that he sent an angel from heaven to strengthen him. Jesus suffered by the wickedness of men; but he was not punished by the hand of God. Nor should his death, and the bitter circumstances preceding it, be considered as a full compensation to strict justice; but as God's merciful and gracious method of reconciling man to himself.....To assert the strict and absolute necessity of Christ's death becomes not us who know so little of God's unsearchable ways: we do not understand the manner in which the divine and human natures were united in Christ, and therefore may doubt whether the superior nature did not sometimes forsake the inferior, and withhold its communications from it: and the wise providence of God might so order events as they would most benefit the world in a moral view; and therefore might exhibit our Lord in such circumstances as furnished most instruction and consolation to his persecuted followers.....Our Lord taught that a state of the sharpest sufferings was consistent with the favour of God; and that the most perfect innocence, and the brightest prospect of future glory, could not overcome the natural horror of them. To prevent despair in any, he made himself a pattern to the *weakest* and *tenderest* of mankind. [See Archb. Tillotson's Serm. cxxxvi. p. 236.] P. 419—436:

*7. The various circumstances of this event are particularly narrated.*

Matt. xxvii. 27—53. Mark xv. 16—38. Luke xxiii. 23—46. John xviii. 31, 32 ; xix. 1—37.

The expression which occurs three times in the above extracts, ‘My God, my God, why hast thou forsaken me?’ is not to be taken as a proof that Jesus felt himself abandoned to the wrath of his heavenly Father ; but rather as a reference to Ps. xxii. in which the Psalmist, though in great affliction, expresses his confidence in God.<sup>1</sup>

Acts iii. 13—15. vii. 52. 1 Cor. ii. 8.

*8. This event is to be commemorated by the disciples of Christ.*

Matt. xxvi. 26—28. Mark xiv. 22—24.

Luke xxii. 19, 20. This do in remembrance of me.

1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ.

1 Cor. xi. 23—26. As often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.

*9. This event was the subject of the apostolic preaching.*

Acts viii. 32—35. The place of the scripture which he read was this, ‘He was led as a sheep to the slaughter.’ Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

<sup>1</sup> ‘As the words in the original Psalm do not import a dereliction of the Deity, they cannot be thus understood when used by our Lord. ....Our Lord’s language was dictated by extreme suffering, and not by distrust.....When Jesus had thus poured forth his sorrows, in the words of a sacred hymn which foretold many circumstances of his death, God, who had, as it were, hidden his face from him for a moment, had mercy on him with everlasting kindness.....He expired with words expressive of a perfect reliance on God, and a firm persuasion of his acceptance: “Father, into thy hands I commend my spirit.”’ Newcome’s Obs. p. 440—443.

1 Cor. i. 13, 17, 18, 23, 24. The preaching of the cross is to them that perish foolishness. We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Cor. ii. 2. I determined not to know anything among you, save Jesus Christ, and him crucified.

These are the only instances in which the death of Christ is represented as being preached by the apostles independently of the resurrection: in the following passages they are connected together.

Acts iii. 13—15. Ye killed the Prince of life, whom God hath raised from the dead.

Acts iv. 10. v. 29—31.

Acts x. 38—43. Whom they slew and hanged on a tree. Him God raised up the third day; and commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

This passage is very important, as it contains the first preaching of the Gospel to the Gentiles, and surely would have stated the common doctrine of Atonement, had it been necessary for salvation. There is not however the slightest allusion to it.

Acts xiii. 27—37. xvii. 3. xxvi. 22, 23.

Rom. iv. 24, 25. If we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification.

Rom. vi. 4—10.

Rom. vii. 4. Ye are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead.

Rom. xiv. 9. 1 Cor. xv. 3, 4.

2 Cor. iv. 10—12. Always bearing about in the body the

dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

2 Cor. v. 15. 1 Thess. iv. 14. 1 Pet. i. 19—21.

The following passages ascribe a peculiar importance to the resurrection of Christ.

Rom. v. 10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Rom. viii. 34. Christ that died, yea rather, that is risen again : [μαλλον δε εγερθεις.]

Rom. x. 9. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart [not, that he hath made an atonement for thy sins, but] that God hath raised him from the dead, thou shalt be saved.

1 Cor. xv. 13—22. If Christ be not risen, then *is* our preaching vain, and your faith *is* also vain : ye are yet in your sins. This passage proves that the death of Christ alone did not procure pardon of sins from God ; and in fact that it would not have availed at all in the work of redemption, had it not been for the consequent resurrection. The expression is as plain as it is convincing : ‘if Christ be not risen, *ye are yet in your sins*’.

1 Pet. iii. 21. The like figure whereunto, *even* baptism, doth also now save us, by the resurrection of Jesus Christ.

## B. PURPOSES OF THE DEATH OF CHRIST.

### (a.) With respect to God.

#### 1. *It is a proof and pledge of His love.*

Luke i. 77, 78. Through the tender mercy of our God.

John iii. 16, 17. See p. 16.

John x. 17, 18. Therefore doth my Father love me, because I lay down my life, that I might receive it again.

Rom. iii. 24—26. Being justified freely by his grace, through the forbearance of God. See p. 27, 28.

Rom. v. 8, 15, 20. God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

Not as the offence, so also is the free gift. Where sin abounded, grace did much more abound.

Rom. vi. 23. The gift of God is eternal life, through Jesus Christ our Lord.

Rom. viii. 32. See p. 89—94.

Eph. ii. 4—9. God, who is rich in mercy, for his great love wherewith he loved us, hath quickened us together with Christ; that in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus. For by grace ye are saved through faith: and that not of yourselves; it is the gift of God.

Tit. iii. 4—7. See p. 21, 22.

1 John iv. 7—19. God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

2. *It manifests His perfections, and calls for ascriptions of praise and thanksgiving.*

John xii. 27, 28. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

John xvii. 1. Father, the hour is come: glorify thy Son, that thy Son also may glorify thee.

1 Cor. i. 18—25. The preaching of the cross, unto us which are the saved, is the power of God. Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Eph. i. 3—12. See p. 5, 6.

Col. i. 12—14, 25—27. Giving thanks unto the Father, who hath translated us into the kingdom of his dear Son. ....To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.

(b.) With respect to Christ himself.

1. *It was an act of obedience.*

Matt. xxvi. 36—46. O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Mark xiv. 32—42. Luke xxii. 39—46. John x. 17, 18.

John xviii. 11. The cup which my Father hath given me, shall I not drink it !

Phil. ii. 8. He became obedient unto death, even the death of the cross.

Heb. v. 8. Though he were a Son, yet learned he obedience by the things which he suffered.

2. *It was a pledge of Christ's love to us.*

John x. 11. I am the good shepherd : the good shepherd giveth his life for the sheep.

John xv. 13. Greater love hath no man than this, that a man lay down his life for his friends.

2 Cor. v. 14, 15.

Gal. ii. 20. Who loved me, and gave himself for me.

3. *It was a testimony to the truth.*

John viii. 40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham.

John xvii. 19.

John xviii. 37. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.

1 Tim. vi. 13. Christ Jesus, who before Pontius Pilate witnessed a good confession.

1 John v. 6—8. This is he that came by water and blood, *even* Jesus Christ ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. And there are three that bear record, the spirit, and the water, and the blood : and these three agree in one.

4. *It afforded an example of suffering virtue.* See the last head, No. 22.

Heb. ii. 14, 15. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ; and deliver them who, through fear of death, were all their lifetime subject to bondage.

1 Pet. ii. 21—23. Leaving us an example, that ye should follow his steps : who did no sin, neither was guile found in his mouth : who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed *himself* to him that judgeth righteously.

*5. He acquired by his sufferings a spirit of sympathy.*

Heb. ii. 14—18. It behoved him to be made in all things like unto *his* brethren, that he might be a merciful and faithful high priest. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Heb. iv. 15. We have not an high priest which cannot be touched with a feeling of our infirmities ; but was in all points tempted like as *we are*, yet without sin.

Heb. v. 1—5. Who can have compassion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity.

*6. It was designed to perfect his own character : (as some suppose, ritually ; but see p. 77—82.)*

Heb. ii. 10. To make the captain of their salvation perfect through sufferings.

Heb. v. 8, 9. Being made perfect, he became the author of eternal salvation unto all them that obey him.

*7. It was an offering for his own RITUAL sins ; and consecrated him for the office of High Priest and Mediator. See p. 104—109 : and Unitarianism, p. 379—388.*

Heb. ii. 9—18.

Heb. iii. 1. The Apostle and High Priest of our profession.

Heb. iv. 14—16. A great high priest, that is passed into the heavens.

Heb. v. 1—10. For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. Christ glorified not himself to be made an

high priest ; but he that said unto him, *Thou art a priest for ever after the order of Melchisedec.*

That the offerings alluded to here and in other parts of this epistle are for *ritual* and not *moral* sins, is evident from the same expression being used for his [Christ's] own sins, and the sins of the people. 'In him [Christ] is no sin': 1 John iii. 5.

Heb. vi. 19—x. 22. After the similitude of Melchisedec, there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. This *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, *who* is holy, harmless, undefiled, separate from sinners, and made higher than the heavens: who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once for all, when he offered up himself. For the law maketh men high priests which have infirmity ; but the word of the oath, which was since the law, *maketh* the Son *high priest*, who is consecrated [or, perfected] for evermore. We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens. Every high priest is ordained, to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. But now he is the Mediator of a better covenant, which was established on better promises. For where a covenant *is*, there is a necessity that the death of that which establisheth the covenant should be brought in. Not yet that he should offer himself often ; but now once for all he hath appeared to put away sin [or, abolish sin-offerings] by the sacrifice of himself. This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.



The appellation Priest is given to Christians in general in the following passages.

1 Pet. ii. 5, 9. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ [*δια Ι Χριστου.*] A royal priesthood.

Rev. i. 6. v. 10. Thou hast made us kings and priests unto God.

Rev. xx. 6. They shall be priests of God and of Christ.

8. *It was a necessary previous step to his resurrection.* See A. 3, 9; and p. 73—77.

Matt. xvi. 21. xvii. 9, 23. xx. 19. xxvi. 61. xxvii. 40. Mark viii. 31. ix. 9, 10, 31. x. 34. xiv. 58. xv. 29, 30. Luke ix. 22. xiii. 32! xviii. 33.

Luke xxiv. 6, 7, 46, 47. He is not here, but is risen : remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

John ii. 18—22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them.

John x. 17, 18.

Rev. i. 18. *I am* he that liveth, and was dead ; and, behold, I am alive for evermore.

9. *Also to his exaltation, to the bestowal of the gifts of the Spirit, and to that power and dominion which is ascribed to him in the Gospel.* See p. 82—86, and No. 7.

Luke xxiv. 25, 26. Ought not the Christ to have suffered these things, and to enter into his glory.

John xii. 23—33. The hour is come, that the Son of man should be glorified.

John xiv. 2. I go to prepare a place for you.

John xvi. 7. It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.

John xvii. 1. Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee.

Acts ii. 31—36. Being by the right hand of God exalted,

and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear. God hath made that same Jesus whom ye have crucified, both Lord and Christ.

Acts iii. 13. v. 29—31. x. 38—43.

Rom. viii. 34. Who shall condemn *them*? Shall Christ that died? yea rather, that is risen, that is also at the right hand of God, that intercedeth also for us!

'The word may be understood of intercessory prayer.' Archb. Newcome. See Ware's Discourses, No. 8: and Unitarianism, p. 231.

Rom. xiv. 9. For to this end Christ both died and lived again, that he might be Lord both of the dead and the living.

1 Cor. xv. 20—22.

Phil. ii. 5—11. Who, being in the form of God, did not esteem it a prey to be like God: but made himself of none account, and took the form of a servant, and was made in the likeness of men; and, when found in fashion as a man, humbled himself, and became obedient to death, even the death of the cross. Wherefore God on his part hath very highly exalted him, and bestowed on him that name which is above every name: that at (or, in) the name of Jesus every knee should bow, of *beings* in heaven, and on earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—(Newcome.)

Hebr. ii. 9. For the suffering of death, crowned with glory and honour.

1 Pet. i. 11, 21. The Spirit of Christ testified beforehand the sufferings of Christ, and the glory that should follow.

Rev. v. 9—13. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Rev. xix. 11—16.

10. *The prospect of this reward animated our Saviour under his sufferings.*

Hebr. xii. 2. Looking unto Jesus, the leader and finisher of faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

(c.) With respect to mankind in general.

1. *Christ died for the benefit of all mankind.*

John vi. 51, My flesh, which I give for [ $\dot{\upsilon}\pi\epsilon\rho$ ] the life of the world.

John xii. 32, 33. I, if I be lifted up from the earth, will draw all *men* unto me.

2 Cor. v. 14, 15, 19. One died for [ $\dot{\upsilon}\pi\epsilon\rho$ ] all. God was in Christ reconciling the world unto himself.

Hebr. ii. 9. That he should taste death for [ $\dot{\upsilon}\pi\epsilon\rho$ ] every man.

1 John ii. 2. Not for ours only, but for [ $\pi\epsilon\rho$ ] the *sins* of the whole world.

2. *He died to admit the Gentile world into the privileges of the Jewish people.* See p. 86—89, and No. 20.

Matt. xxi. 39—41. Mark xii. 8, 9.

Luke xx. 15—18. He shall come and destroy these husbandmen, and shall give the vineyard to others.

John iii. 14—17.

John x. 16. There shall be one fold, one shepherd.

John xi. 52. Not for [ $\dot{\upsilon}\pi\epsilon\rho$ ] that nation only, but that also he should gather together in one the children of God that were scattered abroad.

(d.) With respect to professing Christians.

1. *Passages in which Christ is said to die for Christians; ( $\alpha$ ) in their behalf.* [ $\dot{\upsilon}\pi\epsilon\rho$  with gen.]

John xv. 13.

Rom. v. 6—8. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man, some would even dare to die. But God commendeth his own love towards us, in that, while we were yet sinners, Christ died for us.

Rom. viii. 32.

Rom. xiv. 15. Destroy not him with thy meat, for whom Christ died.

2 Cor. v. 15. Gal. ii. 20. iii. 13. Eph. v. 2, 25. 1 Thess. v. 10. Tit. ii. 14. 1 Pet. ii. 21. iv. 1. 1 John iii. 16.

(β) *On their account.* [δια with acc.]

1 Cor. viii. 11. Through thy knowledge shall the weak brother perish, for whom Christ died !

(γ) *In behalf of their sins*, i. e. in order to remove them. [ὕπερ with gen.]

1 Cor. xv. 3. Christ died for our sins, according to the scriptures.

(δ) *On account of their offences.* [δια with acc.]

Rom. iv. 25. Who was delivered for our offences.

(ε) *Concerning their sins.* [περὶ with gen.]

Gal. i. 4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of our God and Father.

1 Pet. iii. 18. For Christ also hath once suffered for sins, the just for [ὕπερ] the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

1 John ii. 2. iv. 10.

See p. 179, and Unitarianism, p. 367. That these expressions do not prove that Christ bore in his own person the moral sins of Christians, is evident from the following passages, in which similar expressions, with the same prepositions, are used of others.

John xiii. 37. Peter said unto him, I will lay down my life for thy sake. [ὕπερ σου.]

Rom. xvi. 4. Who have for [ὕπερ] my life laid down their own necks.

2 Cor. i. 6. And whether we be afflicted, it is for [ὕπερ] your consolation and salvation.

2 Cor. v. 20. Now then we are ambassadors for [ὕπερ] Christ, as though God did beseech you by us: we pray you, for [ὕπερ] Christ, be ye reconciled to God.

2 Cor. xii. 10. I take pleasure in distresses, for Christ's sake. [ὕπερ.]

Phil. i. 29. Unto you it is given in the behalf of [ὕπερ] Christ, not only to believe on him, but also to suffer on his behalf. [ὕπερ].

1 Cor. iv. 10. We are fools for Christ's sake. [διὰ Χριστον].

2 Cor. ii. 10. If I have forgiven any thing, to whom I have forgiven it, for your sakes *I have forgiven it* in the person of Christ. [δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ].

2 Cor. iv. 11. We are alway delivered unto death for Jesus' sake. [διὰ Ἰησουν].

2 Tim. ii. 10. I endure all things for the elect's sake. [διὰ τοὺς ἐκλεκτοὺς].

## 2. *Christ's death is a means of life.*

John vi. 51—58. Whoso eateth my flesh, and drinketh my blood, hath eternal life.

Rom. v. 12—21. Wherefore, as by one man sin entered into the world, and death by sin ;...even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. See p. 150—153.

Gal. ii. 20. I am crucified with Christ ; nevertheless I live.

1 Thess. v. 9, 10. For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ ; who died for us, that, whether we wake or sleep, we should live together with him.

2 Tim. ii. 11—13. If we be dead with *him*, we shall also live with him.

## 3. *Christ is a Mediator.*

1 Tim. ii. 5, 6. There is one God, and one mediator between God and men, the man Christ Jesus.

Heb. viii. 6. He is the mediator of a better covenant.

Heb. ix. 15. xii. 24.

Compare Gal. iii. 19, 20, where the apostle represents Moses as the mediator of the Old Covenant.

4. *He is a medium of reconciliation with God :*  
[or AT-ONE-ment, καταλλαγή.]

Rom. v. 6—11. Our Lord Jesus Christ, through whom we have now received the atonement. See p. 159—161.

2 Cor. v. 17—20. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.

5. *He is a channel of forgiveness.*

Matt. xxvi. 28. Luke xxiv. 47.

Acts v. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Acts xiii. 38, 39. xxvi. 16—23. See p. 133—135.

Eph. i. 7. Col. i. 14.

Eph. iv. 32. See p. 172—174.

Col. ii. 13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

6. *He is a mercy-seat.* [*ἱλαστήριον*].

Rom. iii. 25, 26. Whom God hath set forth to be a mercy-seat, through faith, in his blood. See p. 27—32, and Unitarianism, p. 363.

7. *He is a propitiation :* [*or, forgiveness.* *ἱλασμος.*]

1 John ii. 2. He is the propitiation for our sins : and not for ours only, but also for the sins of the whole world.

1 John iv. 10. God loved us and sent his Son to be the propitiation for our sins. See p. 174—177, and Unitarianism, p. 375—378.

Christ is also said, in Hebr. ii. 17, to make reconciliation for the sins of the people [*ἱλασκεισθαι.*] The word only occurs in one other place, viz. in Luke xviii. 13, where it is rendered ‘God be merciful to me, a sinner.’

8. *He is an advocate.* [*παράκλητος.*]

1 John ii. 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. See p. 175, note\* ; and Unitarianism, p. 389.

9. *He is the surety of the New Covenant.* [*εγγυος.*]

Hebr. vii. 22. By so much was Jesus made the surety of a better covenant.

‘It is very common to call Christ the *surety* of sin-

ners, and to talk of his becoming surety to God for them. But once only in the Scriptures is he called a surety, and then it is of the *covenant*. He is so called, because the new covenant was lodged in his hands, and he confirmed it by his death.' Wright's *Anti-satisfactionist*, p. 354. 'The surety—engaging that *God would perform his part*.' Newcome. Macknight renders the word *Mediator*, observing that the Greek commentators explain it by *μισιτης*: it signifies *one who draws near*, from *εγγυς*, *near*. "As the apostle had said, v. 16, that 'by the introduction of a better hope (*εγγιζομεν*) we draw near to God,' he in this verse very properly called Jesus *εγγυος* rather than *μισιτης*, to denote the effect of his mediation." See his valuable note in loco.

10. *His death is the seal of the New Covenant*. See p. 67—73.

Matt. xxvi. 26—28. This is my blood of the new covenant, which is shed for many, for the remission of sins. [*το περι πολλων εκχυνομενον εις αφεσιν αμαρτιων.*]

Mark xiv. 22—24. [*υπερ πολλων.*]

Luke xxii. 19, 20. This cup is the new covenant in my blood, which is shed for you. [*εν τω αιματι μου, το υπερ υμων εκχ.*]

1 Cor. xi. 23—26. See Unitarianism, p. 360.

Heb. viii. 6—13.

Heb. ix. 11—20. See p. 98—100: For where a covenant is, there is a necessity that the death of that which establisheth the covenant should be brought in.

Heb. x. 20. Who hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing.

Heb. xii. 24. The blood of sprinkling, that speaketh better things than *that of Abel*.

Heb. xiii. 20, 21. The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant.

1 Pet. i. 2. Chosen unto obedience, and sprinkling of the blood of Jesus Christ.

11. *The blood of Christ is the price of redemption.* [λυτρον, απολυτρωσις, αντιλυτρον.] See p. 94—96, 183—186.

Matt. xx. 28. Mark x. 45. To give his life a ransom for many. [λυτρον αντι πολλων.]

Rom. iii. 24. Being justified freely by his [the Father's] grace, through the redemption that is in Christ Jesus. [δια της απολυτρωσεως.]

1 Cor. 1, 30. Who is made unto us by God wisdom, and justification, and sanctification and redemption.

Eph. i. 7, 14. See p. 5. The Holy Spirit of promise is the earnest of our inheritance until the redemption of the purchased possession. [εις απολυτρωσιν της περιποιησεως.]

Eph. iv. 30. Col. i. 14. 1 Tim. ii. 6. Tit. ii. 14.

Heb. ix. 12, 15. Having obtained eternal redemption for us.

1 Pet. i. 18, 19: Ye were redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot.

12. *It is the price paid for a purchase.* [τιμη, αγοραζω, περιποιεω.]

Acts xx. 28. Feed the church of the Lord, which he hath acquired to himself through his own blood. [δια του αιματος του ιδιου.]

See p. 95, note<sup>2</sup>, and compare 1 Tim. iii. 13, where alone, except in this passage, the verb περιποιεω is used in the New Testament. 'They that have well discharged the office of deacon acquire [purchase] to themselves an honourable degree.'

1 Cor. vi. 20. vii. 23. Ye are bought with a price.

Gal. iii. 13. Christ hath redeemed us [bought us off] from the curse of the law.

2 Pet. ii. 1. Denying the sovereign Lord [δεσποτην] that bought them.

Whitby, Newcome and others interpret this of God



the Father. Schleusner says that denying here does not seem to refer so much to their doctrine, as to their life itself. So Macknight, who thinks that 'by the Lord's buying the heretical teachers, whether the Father or the Son be here styled *διδασκαλος*, nothing more is meant but his making them his professing people by the preaching of the Gospel; not, buying these persons from eternal punishment.'

Rev. v. 9. Thou hast bought us to God by thy blood.

Rev. xiv. 3, 4. These were bought from among men, the first fruits to God and to the Lamb.

God is frequently called a Redeemer, so is Moses in Acts vii. 35. The word is often used in a figurative sense in the Old Testament. See Deut. xiii. 5. xxi. 8. 2 Sam. vii. 23. Neh. i. 10. Ps. xxxi. 5. lxxvii. 15. Is. xxix. 22. Compare Luke i. 68. In the following passages, it is probable that temporal redemption is spoken of. Luke ii. 38. xxi. 28. xxiv. 21. Heb. xi. 35. Not accepting redemption. See also Rom. viii. 23. The redemption of our body.<sup>1</sup>

13. *Christ is said to take away, or remove our sins.*

Heb. x. 4—9. For it is not possible that the blood of bulls and of goats should take away sins. [*αφαιρειν*.] Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

So God is said to take them away, in

Rom. xi. 26, 27. There shall come out of Zion the

<sup>1</sup> The following passages, extracted from the Emancipator of Dec. 14th, 1837, on the death of the Rev. E. P. Lovejoy, who was killed by a mob in consequence of his labours in the cause of liberty, may be thought to illustrate this subject. See p. 184. 'This woe shall be the ransom of a people.' 'Through thy fearful suffering, deliverance for the captive shall be wrought.' 'He was offered up a sacrifice to mobocratic fury.' 'Our intrepid fellow-labourer has at length sealed his testimony with his blood', &c.

Deliverer : for this is my covenant unto them, when I shall take away their sins. [αφελωμαί.]

1 John iii. 5. And ye know that he was manifested to take away our sins ; [αῖρεῖν, to lift them up, remove them :] and sin is not in him.

So John x. 18, 24. No man taketh it from me, [not so as to bear it himself; αῖρεῖ, removeth.] How long dost thou make us to doubt? [lit. dost thou take away our life? αῖρεῖς.]

14. *He is said to bear our sins.* [αναφρεσθαι.]

Heb. ix. 28. So Christ was offered once for all to bear the sins of many.

1 Pet. ii. 24, 25. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes ye were healed. For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop [overseer] of your souls.

See p. 180—183. Compare Rom. vi. 6. It might be translated ‘who offered up our sins’; just as Christians are said, in 1 Pet. ii. 5, ‘to offer up spiritual sacrifices’. Schleusner gives it, among others, the sense of *removing*. That it does not necessarily mean *bearing as a load*, see Matt. xvii. 1. Jesus bringeth them up into a high mountain. In Heb. ix. 28, (and possibly in this passage also,) the writer seems to refer to ritual offences.

15. *Christ is called a Lamb.*

John i. 29, 36. Rev. v. 6, 8, 12, 13. vi. 1, 16. vii. 9, 10, 14, 17. xii. 11. xiii. 8, 11. xiv. 1, 4, 10. xv. 3. xvii. 14. xix. 7, 9. xxi. 9, 14, 22, 23, 27. xxii. 1, 3.

The term may have an allusion to his death; but not necessarily so, as he is compared to a lamb for his meekness, in Acts viii. 32, ‘like a lamb dumb before the shearer’, and for his purity in 1 Pet. i. 19, ‘as of a lamb without blemish and without spot.’ Christ compares

the apostles to lambs in Luke x. 3; and calls his disciples lambs in John xxi. 15.

16. *Christ was our Paschal Lamb.*

1 Cor. v. 7. Even Christ our Passover hath been slain [for us, ὑπερ ἡμῶν.] See pp. 177, 178; and Unitarianism, p. 368.

17. *He is a whole burnt-offering.*

Eph. v. 2. Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour.

Rev. v. 6. A Lamb as it had been slain.

See p. 115—119: and compare Rom. xii. 1; xv. 16. That the offering up [προσφορα] of the Gentiles might be acceptable. Phil. ii. 17. If I be poured out [as a libation] upon the sacrifice and service of your faith, I rejoice. [σπενδομαι επι τη θυσια και λειτουργια.] iv. 18. 2 Tim. iv. 6. I am already being poured out. [ηδη σπενδομαι.] 1 Pet. ii. 5.

18. *Christ died as a sinner, or in consequence of sin.*

Rom. vi. 10. For in that he died, he died unto [or by, or in regard to] sin once for all; but in that he liveth, he liveth unto God.

This cannot mean that Christ bore the sins of others in his own person; for the same expression is used of the disciples in the next verse: 'Likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord.'

Rom. viii. 3, 4.

2 Cor. v. 21. For him who knew not sin, God made to be sin for us, [ὑπερ ἡμῶν ἀμαρτιαν ποιησεν,] that we might become the justification of God in him.

That is, God allowed him to be accounted as a sinner, to die the death of a malefactor. See Unitarianism, p. 369. Some interpret all these passages of the sin-offering.

Gal. iii. 13. Christ hath bought us off from the curse of the law, having become a curse for us.

That is, having submitted to a death which the law pronounced accursed; as the apostle goes on to explain; 'for it is written, Cursed is every one that hangeth on a tree.' See p. 169, and Unitarianism, p. 369.

19. *The death of Christ was a sin-offering for the reconciliation of enemies, and the remission of ritual offences.*

Heb. i. 3. Who, (being the effulgence of his glory, and the impress of his person [of his perfections, of himself], and upholding all things by his own powerful word,) after he had [through himself] made purification of [our] sins, sat down at the right hand of the Majesty on high.

Heb. vii. 27. Who needeth not daily, as those High Priests, to offer up sacrifice, first for [ὑπὲρ] his own sins, and then for the people's: for this he did once for all, when he offered up himself.

Heb. ix. 14, 25—28. Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with blood of others; (for then must he often have suffered since the foundation of the world;) but now once for all in the end of the ages, he hath appeared for the annulment of sin [ritual sin, or, sin-offering] through [δία τῆς] the sacrifice of himself. He, having been offered up once for all to bear the sins of many, the second time without sin [a sin-offering] shall appear to those who wait for him unto salvation.

Heb. x. 4—14, 19, 26. By the which will we are sanctified, through [δία τῆς] offering of the body of Jesus Christ once for all. If we sin wilfully after that we have received the knowledge of the truth, there remaineth no longer any sacrifice concerning [ὑπὲρ] sins.

'Sin under the Gospel cannot be expiated like legal transgressions. No sacrifice under that covenant can be offered up by the apostate, to avert the divine wrath. Nothing remains but repentance, which is almost

impossible, chap. vi. 4—6, or a fearful expectation of judgment'. Newcome. See p. 126—132.

20. *The death of Christ was a symbol of death to heathenism, and to the Law; and freed the disciples from the obligations of the Mosaic ritual.*

Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45. And the veil of the temple was rent in twain from the top to the bottom.

Rom. vii. 4. Wherefore ye also are become dead to the law by the body of Christ: that ye should be married to another, *even* to him who is raised from the dead.

Rom. viii. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and concerning [πῆρι] sin, condemned sin in the flesh: that the righteousness [δικαιωμα, *moral rectitude*, Locke] of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.

1 Cor. x. 14—21. Ye cannot drink the cup of the Lord, and the cup of demons.

Gal. ii. 21. If justification *come* through the law, then hath Christ died in vain. See Unitarianism, p. 369.

Gal. iii. 13.

Gal. iv. 4, 5. When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to buy off those that were under the law, that we might receive the adoption of sons.

Gal. v. 2—6, 11. If ye be circumcised, Christ shall profit you nothing. If I yet preach circumcision, why do I yet suffer persecution? Then would the offence of the cross be done away.

Gal. vi. 12.

Eph. ii. 13—18. See pp. 88, 168, 169. Unitarianism, p. 371.

Col. i. 20—22. See Unitarianism, p. 373.

Col. ii. 13—15, 20—22. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. If ye be dead with Christ from the rudiments of the world, why, as

though living in the world, are ye subject to ordinances, after the commandments and doctrines of men !

Heb. viii. 13. In that he saith, A new *covenant*, he hath made the first old. Now that which is decayed and waxeth old, is ready to vanish away.

Heb. ix. 7—15, 26. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed until the time of reformation. But Christ through [*dia tou*] his own blood hath entered in once for all into the holy place, that, death having been undergone for the redemption of the transgressions committed under the first covenant, they who are called might receive the promise of the everlasting inheritance. See Unitarianism, p. 364—366.

Heb. x. 18. Now where remission of these is, there is no more offering for sin.

1 Pet. i. 18—20. Ye were not redeemed with corruptible things, from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ.

Rev. xii. 11. And they overcame him [the dragon, supposed to be the Jewish polity] by the blood of the Lamb.

21. *It was the consecration of believers in Christ.*

Heb. ii. 9—11. ix. 23.

Heb. x. 10, 14, 19—22, 29. By one offering he hath perfected for ever them that are sanctified. [Unitarianism, p. 387.] Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh ; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience.

Heb. xiii. 12. Jesus, that he might sanctify the people with his own blood, suffered without the gate.

The body was cast out and treated as an unholy thing, Lev. xvi. 27, 28. So Christ was treated as an enemy of God, and rejected as an impious impostor.

1 Pet. i. 2. Compare Ex. xxiv. 3—8.

1 John i. 7. The blood of Jesus Christ cleanseth us from all sin.

Rev. i. 5, 6. Unto him that loveth us, and hath washed us from our sins in his own blood, and hath made us a kingdom, priests unto his own God and Father ; to him be glory and dominion for ever.

Rev. vii. 14. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

*22. It is intended to produce holiness of heart and life.*

This is the grand end of the death of Christ, to which all others are subservient, at least so far as man is concerned. The ransom, and the sin offering, and the blood of the covenant, and the priesthood avail nothing, as long as the soul is in a state of sin. But if we are freed from the love of sin, and the righteousness which is by faith in Jesus be established in us, then the death of Christ has had its effect, we are reconciled to God.

Matt. i. 21. Thou shalt call his name Jesus [Joshua, Saviour] ; for he shall save his people from their sins.

John xv. 12—14. This is my commandment, that ye love one another, as I have loved you.

Rom. vi. 3—12. We are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life : knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Reckon ye yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord.

Rom. vii. 4. viii. 4, 31—39. xiv. 7—9. xv. 30. [*through* the Lord Jesus Christ, *δια του.*]

1 Cor. v. 7, 8. Purge out the old leaven, that ye may be a new lump, inasmuch as ye are unleavened. For our paschal lamb, even Christ, hath been slain [in our behalf] : wherefore let us keep the feast, not with old leaven, not with the leaven of malice and wickedness ; but with the unleavened bread of sincerity and truth.

1 Cor. x. 20, 21. xi. 20—29. [One is hungry, and another is filled to excess.] xv. 53—58.

2 Cor. iv. 10—12. We which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

2 Cor. v. 14—21. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. We therefore pray you, in behalf of Christ, be ye reconciled to God.

Gal. i. 4.

Gal. ii. 20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal. iii. 1. iv. 4—6.

Gal. v. 6, 24. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. They that are Christ's have crucified the flesh, with the affections and lusts.

Gal. vi. 14. God forbid that I should glory, save in the cross of our Lord Jesus Christ, through whom [*δι' οὗ*] the world is crucified unto me, and I unto the world.

Eph. ii. 10.

Eph. iv. 30—v. 2. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God in Christ hath forgiven you. And walk in love, as Christ also hath loved us.

Eph. v. 25—27. Phil. iii. 18, 19. Col. i. 21—24. ii. 11—13. 1 Tim. i. 15.

Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Heb. ii. 14—18. iv. 14—16. vi. 4—6. ix. 13, 14. x. 19—22.

Heb. xii. 1—3. Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience



the race that is set before us ; looking unto Jesus, the leader and finisher of faith. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Heb. xiii. 12—15. 1 Pet. i. 17—19. ii. 21—25. iii. 17, 18. 1 John i. 7. iii. 5.

1 John iii. 16. Hereby perceive we love, because he laid down his life for [us] us ; and we ought to lay down our lives for the brethren.

The words 'of God' are not in the Greek. 'He' stands for 'Christ', as in verse 2, 3, 5, 7, of the same chapter.

1 John iv. 10—12. If God so loved us, we ought also to love one another.

Rev. i. 5, 6. xiv. 4.

The following allusions to the death of Christ have not admitted of regular classification.

1 Thess. ii. 15. 1 Pet. v. 1. Rev. xi. 8.

It will be observed that many of the foregoing texts do not relate exclusively to the death of Christ. The following passages, in addition to those quoted in pp. 209, 218, tend to illustrate the language of Scripture on this subject.

Luke vii. 50. *Thy faith* hath saved thee.

John xvii. 2, 3. This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent.

John xvii. 4. I have finished the work which thou gavest me to do.

His death was not then accomplished, therefore it could not have been part of the work.

John xviii. 37. I came into the world [not, to die, but] that I should bear witness unto the truth.

Acts xv. 11. Through the grace of the Lord Jesus Christ we shall be saved.

Acts xxvi. 16—20. I shewed [not, that they should have faith in the atoning merits ; but] that they should repent and turn to God, and do works meet for repentance.

Rom. viii. 24. We are saved by hope.

1 Cor. xv. 2. Ye are saved by the Gospel.

Eph. ii. 8. By grace are ye saved through faith.

Col. ii. 11, 12. Putting off the body of the sins of the flesh by the circumcision of Christ : buried with him in baptism.

If the death of Christ ' puts off the body of sin ' and procures pardon for us, why is it not supposed that the circumcision of Christ effects the same thing ?

Heb. vi. 1, 2. Leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

The doctrine of atonement by the merits of Christ, is not mentioned among the ' principles.'

Heb. x. 26. If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

James i. 21. The engrafted word, which is able to save your souls.

Some argue that Christ *procured* pardon for us, from his being called a Saviour. But the expression is applicable to an Instrument in the hands of God, as appears from the following passages.

Rom. xi. 14. If by any means I might save some of them.

2 Cor. i. 6. Whether we be afflicted, it is FOR [ὕπερ] YOUR consolation and SALVATION : or whether we be comforted, it is for your consolation and salvation.

James v. 20. He which converteth the sinner from the error of his way, shall save a soul from death.

Jude 23. Others save with fear.

That the sufferings of Christ differed from those of others in degree and not in kind, is probable from the fact that the apostles are spoken of as being partakers in them.

Matt. xx. 22, 23.

Mark x. 39. Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized.

Gal. ii. 20. I am crucified with Christ: nevertheless I live.

Phil. iii. 10. That I may know the fellowship of his sufferings, being made comformable unto his death.

Col. i. 24. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, in behalf of [ $\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\sigma\mu\acute{o}\varsigma$ ] his body, which is the Church.

IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS. AND THE FRUIT OF THE SPIRIT IS LOVE, JOY, PEACE, LONGSUFFERING, GENTLENESS, GOODNESS, FAITH, MEEKNESS, TEMPERANCE. IF WE LIVE IN THE SPIRIT, LET US ALSO WALK IN THE SPIRIT. Rom. viii. 9. Gal. v. 22—25.

## APPENDIX, No. 5.

### EVIDENCE OF EACH BOOK OF THE NEW TESTAMENT TO THE DOCTRINE OF ATONEMENT.

Matt. i. 21. viii. 17. xii. 39, 40. xvi. 21. xvii. 9, 12, 22, 23. xx. 18, 19, 28. xxi. 38—41. xxvi. 2, 12, 26—28, 36—46, 53, 54, 61. xxvii. 35, 39—53.

Mark viii. 31. ix. 9, 10, 31. x. 33, 34, 45. xii. 7, 8. xiv. 8, 22—24, 32—42, 58. xv. 24—38.

Luke vii. 50. ix. 22, 31. xiii. 32, 33. xviii. 31—33. xx. 13—16. xxi. 28. xxii. 19, 20, 37, 39—44. xxiii. 33—46. xxiv. 6, 7, 21, 25, 26, 44—47.

John i. 29, 36. ii. 18—22. iii. 14—17. vi. 51—58. viii. 28, 40. x. 11, 15—18. xi. 49—52. xii. 7, 23—33. xiii. 37. xiv. 2, 28, 29. xv. 13. xvi. 5—7. xvii. 1—4, 19. xviii. 11, 14, 31, 32, 37. xix. 7, 18, 30.

Acts ii. 22—24, 36. iii. 13—18. iv. 10, 27, 28. v. 30, 31. vii. 52. viii. 32—35. x. 38—43. xiii. 27—30. xv. 11. xvii. 3. xx. 28. xxvi. 16—23.

Rom. iii. 21—26. iv. 24, 25. v. 6—21. vi. 3—11, 23. vii. 4. viii. 3, 4, 17, 24, 32—34. x. 9. xi. 14. xii. 1. xiv. 9, 15. xv. 16, 30. xvi. 4.

1 Cor. i. 9, 17—24, 30. ii. 2, 8. iv. 10. v. 7. vi. 19, 20. vii. 23. viii. 11. x. 16. xi. 23—29. xv. 2—4, 13—22, 55—58.

2 Cor. i. 5, 6. ii. 10. iv. 10—12. v. 14, 15, 18—21. viii. 9. xii. 10. xiii. 4.

Gal. i. 4. ii. 20, 21. iii. 1, 13. iv. 4, 5. v. 2—6, 11, 24. vi. 12, 14.

Eph. i. 3—12. ii. 8, 13—18. iv. 32. v. 2, 25—27.

Phil. i. 29. ii. 5—11, 17. iii. 10, 11, 18. iv. 18.

Col. i. 12—14, 20—27. ii. 11—15, 20.

1 Thess. i. 10. ii. 15. iv. 14. v. 9, 10.

1 Tim. i. 15. ii. 5, 6. vi. 13.

2 Tim. i. 8—10. ii. 10—12. iv. 6.

Titus i. 2, 3. ii. 14. iii. 4—7.

Heb. i. 3. ii. 9—iii. 2. iv. 14—v. 10. vi. 1—6, 19—x. 29. xii. 1, 2, 24. xiii. 11—14, 20, 21.

James i. 21. v. 20.

1 Peter i. 2, 10, 11, 16—21. ii. 5, 9, 21—25. iii. 18, 21. iv. 1, 12, 13. v. 1, 2.

2 Peter ii. 1.

1 John i. 7. ii. 1, 2. iii. 5, 16. iv. 8—14. v. 6, 8.

Jude 23.

Rev. i. 5—7, 18. v. 6, 9, 10—12. vii. 14. xi. 8. xii. 10, 11. xiii. 8. xiv. 3, 4. xix. 13. xx. 6.

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